

THE
MONTHLY MISCELLANY
OR
VERMONT MAGAZINE.

VOLUME I.—NUMBER V.

FOR AUGUST, —Annoque Domini, 1794.

*Our constant aim shall be, with themes refin'd,
To guide the manners and enrich the mind;
To give to genuine sentiment deep root,
And teach the young ideas how to shoot.—*

—ANON.—

'Tis not in Mortals to command success,
But we'll do more ——— We'll deserve it.—

Addison's Cato.

—BENNINGTON: FROM THE PRESS OF A. HASWELL.—

—1794.—

VERMONT MAGAZINE

FOR THE YEAR 1857

VERMONT MAGAZINE

VOLUME I — NUMBER VI

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T H E
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F O R A U G U S T , 1 8 4 4 .

Pathetic letter from a deserted
Wife to a faithless husband.

My dear husband,

I Who had expected your return from America with painful anxiety, who had counted the slow hours which parted you from me,—think how I was shocked at learning you would return no more—and that you had settled with a mistress in a distant state. It was for your sake that I lamented.—You went against my earnest entreaties; but it was with a desire which I thought sincere, to provide a genteel maintenance for our little ones, whom you said you could not bear to see brought up in the evils of poverty. I might now lament the disappointment in not sharing the riches which I hear you have amassed;—but I scorn it. What are riches compared to the delight of sincere affection? I deplore the loss of your love. I deplore the frailty which has involved you in error, and will, I am sure, as such mistaken conduct must, terminate in misery.

“ But I mean not to remonstrate. It is, alas! too late. I only write to acquaint you with the health and some other circumstances of myself and these little ones, whom you once loved.

‘ The house you left me in, could not be supported without an expence, which the little sum you left behind, could not well supply. I have relinquished it, and have retired to a neat little cottage, thirty miles from town. We make no pretensions to elegance, but we live in great neatness, and, by strict economy, supply our moderate wants, with as much comfort as our desolate situation will allow. Your presence, my love, would make the little cottage a palace.

‘ Poor Emily, who has grown a fine girl, has been working a pair of ruffles for you; and as she sits by my side, often repeats with a sigh, ‘when will my dear papa return?’ The others are constantly asking me the same question.

question; and little Henry, as soon, as he began to talk, learned to lisp, in the first syllables he uttered, 'when will papa come home?' Sweet fellow! he is now sitting on his stool by my side, and as he sees me drop a tear, asks me why I weep, for papa will come home soon. He and his two brothers are frequently riding on your walking cane, and take particular delight in it because it is papa's.

'I do assure you, I never open my lips to them on the cause of your absence. But I cannot prevail upon myself to bid them cease to ask when you will return, though the question frequently extorts a tear (which I hide in a smile) and wrings my soul, while I suffer in silence.

'I have taught them to mention you in their morning and evening prayers with the greatest ardor of affection; and, they always add of themselves, a petition for your speedy return.

'I spend my time in giving them the little instruction I am able. I cannot afford to place them at any eminent school, and do not choose they should acquire coarseness and vulgarity at a low one. As to English—they read alternately, three hours every morning, the most celebrated poets and prose writers; and they can write, though not an elegant, yet a very plain and legible hand.

'Do not, my dear, imagine that the employment is irksome. It affords me a sweet consolation in your absence. Indeed, if it were not for the little ones, I am afraid I should not support it.

'I think it will be a satisfaction to you to hear, that by retrenching our wants and expences, we are

not unhappy from the want of any necessary.

'Pardon my interrupting you. I mean to give you satisfaction. Though I am deeply injured by your error, I am not resentful. I wish you all the happiness you are capable of, and am,

Your once loved, and still affectionate

—
The FARMER.

ON AGRICULTURE.

AGRICULTURE is justly thought to be the most ancient art; & it is certainly by far the most useful. The subsistence and welfare of mankind depend more on it than on any, or all others. And all other arts would soon be useless, were the culture of the surface of the earth neglected. No art therefore ought to be held in higher estimation. The ancients valued it highly; and no good reason can be given why the moderns should lightly esteem it. The Egyptians, Greeks and Romans, ascribed the inventions of this art to their Gods: Jews and Christians rather trace it up to Noah and Cain, the former of whom planted a vineyard, and the latter, long before him, was a tiller of the ground. Even Adam in paradise practised one branch of this art; he was put in the garden of Eden to dress it.

The immortal poet Virgil did not think agriculture a subject unworthy of his genius; and his Georgicks are esteemed as the most excellent of his works.—Agriculture has drawn the attention of some of the greatest men of all nations, many of whom had their hands, as well as their heads

heads employed in it. Cyrus the younger planted and cultivated a garden, partly with his own hands; and it is well known that the Romans took some of their greatest generals from the plough. Cincinnatus, whose fame is great in America, was ploughing in the field, when the Roman army was besieged in its trenches by the Æquians and Volsci. Being sent for, he went to the army, routed the enemy, entered the city in triumph, and then returned to his plough. Agriculture has been so great an object in Great Britain, as to employ the pens of a multitude of its geniuses; and the English books that have been written upon it are surprisngly numerous. In that country, if I mistake not, it has been brought as near to perfection, as in any part of the world. And it is now owing to this that the island supports so great a number of inhabitants; and that the English nation, has been so opulent and powerful.

Tho' other employments are oftentimes more lucrative to individuals and husbandry, none can be so advantageous to the world.—If it is a slower way of gaining wealth than some others, it is perhaps the least hazardous of any. The farmer depends not on the winds and waves, like the mariner; nor on the good will of his neighbor and the public, for employment and bread, like the mechanic. The business is highly adapted to promote the health of the body, and the cheerfulness and content of the mind. And if it were better understood in the country, and more spiritedly pursued, both the pleasure and the profit attending it would be greater than we have

yet experienced. It is an employment which affords a variety of entertaining speculations to an inquisitive mind; adapted to lead us into a considerable acquaintance with the works of nature.

'In a philosophic view,' says one, 'Agriculture is great and extensive. In a political view, it is important, and perhaps the only firm and stable foundation of greatness. As a profession, it strengthens the mind without enervating the body. In morality it tends to increase virtue, without introducing vice. In religion it naturally inspires piety, devotion, and dependence on Providence, without a tincture of infidelity. It is a rational and agreeable amusement to the man of leisure, and a boundless source of contemplation and activity to the industrious.'

Curious ETYMOLOGY.

IN the early days of Turkish monarchy, before its dominions were as widely spread as they are at present, the Turks were defeated in a pitched battle, and six thousand of them were made prisoners. They were all kept together, instead of having been divided into small bodies, and sent into different towns, for the purpose of being more securely guarded. Some of them observing that their guards were not very numerous, and that they were very far from being vigilant, conceived hopes that they might, by a bold effort, recover their liberty, and make their guards their prisoners. They communicated their plan to the body at large, and it was unanimously resolved they should free themselves or perish in the attempt. They had no

no colors or standards under which they might arrange themselves ; and they resolved to supply the defect, by cutting off the tails of some horses belonging to the guards : Having done this, they raised them on high, fixed upon the points of poles, and so advanced to attack their guards, whom they easily overthrew ; and being freed by their own intrepidity, they marched away, and reached their own territory, before an army could be collected to oppose or impede their march.—In commemoration of this transaction, their cavalry have ever since borne standards resembling horse tails, which have also become the badge of their generals, whose military rank is known by the number of tails that they bear. No general among them bears more than three ; and according to the number of them, these generals are denominated pacha's of one, two, or three tails.

Something of this kind happened in Scotland, where three men of the name of Hay, being driving their ploughs, and finding their countrymen flying before the Danes, broke off their plough tails, and upbraiding the runaways with their cowardice, inspired them with courage ; they rallied under those three men, and returning to the field of battle, totally defeated the enemy.—The king of Scotland admiring the bravery of these three men, called them the three shields of their country ; and from that day, they and their descendants, have borne three shields for their coat of arms. From these three persons are descended the marquisses of Tweeddale, the earls of Errol and Kinnoul, and other persons of distinction.

On the Benefit of Conversation.

SPECULATOR.

CONVERSATION is the key of the soul, by which we obtain her richest treasures.—How unhappy would man be without an interchange of sentiment ! —The mind would be like riches in the mine ; whose shining beauties eternally buried, are prevented from circulating for the use of society. Our lives, without speech, would be a living death. The expression of our features, like the inscription on a tomb, might indicate the degree of worth of the inhabitants ; while we should be debarred from their use and enjoyment. Converse is the comforter in affliction, and the source of pleasure. How are our griefs soothed by the voice of compassion ! and how are we enkindled to rapture by the eloquence of love !

Nature loses half her charms, unless I can participate them with a companion ; then a communication of the images, which she paints upon our fancies, gives a higher colouring to, and embellishes the scenery. Besides by an exchange of sentiments, the powers of invention are excited, and we moralize with refinement ; obedient streams winding through enraptured meads to their parent sea, excite the idea of filial respect ; aspiring mountains, are emblems of ambition ; vallies of humility, the gloomy groves of envy ; the cypress of death ; all is emblematic.—Hark ! the resounding axe echoes through the forest, we remark the fate of envy. Death levels all ! streams, rivers, and even old ocean will evaporate, and mountains melt away. Humility,
and

and benevolence are immortal. Thus assisted by an ingenious moralizing friend, the beauties of nature are augmented, and every object teems with instruction. But not only those walks of nature, the scene of man derives its balm and its zest from society. affliction is hereby alleviated; hence we draw instruction, and this gives a relish to the innocent amusements of life. Without it, wit is stupid, harmony silent, the most graceful amusements stop, and philosophy sleeps. All is lifeless and uninteresting without social intercourse.

View the squalid hermit in his dreary cave; his haggard eyes sink in their sockets, his ears are deaf to the voice of the charmer, his nerves unstrung; his body emaciated: and corporeal sensibility expires; the black curtain of night is drawn over his imagination, and his mind is as dark as Erebus. Why doth this miserable wretch obtund the orgies of pleasure and instruction, and unhumanize himself? Why does he retire from the world, and fly the pleasures of society? Is he afraid his rigid virtue will be contaminated? temptation brightens virtue; society is her palestra. If he be possessed of any virtuous principles, here they may be exerted. Here is full play for humanity, chastity, honesty, temperance, patience and every virtue. Sequestered from mankind, we can only be negatively good. Temptations indeed cannot reach us; but we shall be destitute of those objects which are necessary to exercise, cherish and enlarge the mind, and qualify us to discharge those duties and offices of life which are assigned to us by the God of nature.

The fatal effects of Love.

DURING the last French war but one, a young English Officer, whom we shall here call Clermont, that had been wounded in a skirmish was brought into Brussels and billeted upon a gentleman, where he was taken the most humane care of; the gentleman was a married man, and his wife and daughters were in the house, the youngest of the latter being a professed Nun; though on account of the troubles in the country, as is usually the case, she had left her convent, and come to reside at her father's.

This young lady was of an order which particularly obliges the care and attendance of the sick; in consequence of which she constantly administered to Clermont, who was not only wounded, but had an after attack of a violent fever; she gave him all his physic, sometimes even dressed his wound, which was in his breast, and not unfrequently sat up with him whole nights to relieve his nurse and other attendants. As he grew better, the care of Maria, for so we shall call this lady, slackened; but began to make great impressions upon her patient; he saw every day his beautiful attendant, and soon grew sensible of her charms; and by the time he was able to walk about his chamber, his passion grew so violent, that he could no longer contain it within the bounds of secrecy.

At length, her service being no longer necessary, the lady appeared no more. Every person that came to him he enquired of for Maria, but still received vague but civil answers: a week passed

sed ; he saw nothing of her. He was no longer able to bear the deprivation of her sight.

Clermont was the eldest son of an opulent family in England, in present possession of an handsome fortune, and in expectation of a very considerable one : he found that Maria's father was with regard to fortune but in a middling way ; he resolved to disclose himself without further hesitation ; and accordingly having one morning desired to see him in his house, he began to give some account of his fortune and connexions : he told him he never should enjoy his life (which under God, he owed to his care) nor his possessions, with half the satisfaction, as when both were devoted to the happiness of one belonging to this kind host and benefactor ; in short, the fair Maria had cured him of the wounds given by his enemies, but she had left a wound behind, which none but she could cure ; he was willing to make what settlement the father pleased, or to enter into any other terms of agreement, & begged instantly his permission to make her his wife.

'Sir, it is impossible.' Good God ! how so ? ' My daughter is a Nun.' The fatal consequences of this reply was immediate ; young Clermont was seized with a deep melancholy, which was succeeded by a relapse of his fever, that soon reduced him to extremity. The regiment he belonged to, of which his uncle was Colonel was now at Brussels : he had every help brought to his nephew that could be procured ; but as the principal root of his disorder was disquietude for want of a beloved object, the physicians declared that there was no hopes

for their patient, unless his former fair doctor returned to help him.

The young lady was not yet gone back to her nunnery, but at an uncle's near the city, where she had assumed the habit of her order, her father with much entreaty was prevailed upon to suffer her second attendance upon young Clermont, and she came in her habit. His delirium, before very violent, abated almost immediately ; the next day he was totally come to himself, and every day he got strength ; but alas ! as he recovered, the unfortunate Maria began to shew the symptoms of the distemper, which she had caught from him, in a word she sickened, and the third day expired.

During her illness, Clermont could not be drawn from her door, except by absolute force when he was to go bed. However, when he heard of her death, which could not be concealed from him, he received it without any extraordinary emotions, only entreated to see the corpse, and at length he obtained permission ; he stood at the foot of the bed gazing upon it for a few minutes, then left the room, and from that time never exchanged a word with any one, either in question or answer ; but always imagined he was in company with and talking to the deceased. When he went to meals he always set a chair for her and a plate : helped her, drank to her, and on retiring seemed to wait for her at the door till she was ready to follow him : nay, when he was alone, people have listened and heard him hold long conversations, sometimes grave and sometimes merry ; and

when any one came into his room, he was immediately silent, unless he spoke to the object of his idea.

In this melancholy way he was brought by his uncle to England, where he remained some months in his father's house, without appearing to have the least remembrance of any one; when spoken to he only answered with a down look and a deep sigh; he performed all the common offices of nature like a man in perfect health, and his family took every care to indulge his fancy, seeing there was no cure for his distemper.

About this time a young lady came to visit at a neighboring gentleman's, who was a very striking likeness of Maria; young Clermont's uncle saw her, and thought she might be of some use in restoring his nephew to his senses; for this purpose having brought her to his father's, they provided her a dress like the religious habit which Maria wore, and one night, while young Clermont sat at supper, she came and seated herself opposite to him; he looked at her earnestly for a moment, then turning to the chair at his side, he cried, "there are two," and expired.

For the *Vermont Magazine*.

An interesting fact, interwoven with useful historical information.

(Continued from page 206.)

ASIA is not the only stage where the valour of the croises is displayed. Two large bodies of men are raised against the Albigenes and Moors. One of these armies takes Beziers, and exterminates all its inhabitants; ruins those of Carcassona, seizes on Lavaur, murders eighty

knights, together with the lord of that city, drowns the daughter of the last in a well, and burn to death round her remains, three hundred of the citizens, to complete the groupe. The other ran sack the whole country thro' which they pass; kills one hundred thousand of the Moors in the plains of Tolosa, put in irons three hundred thousand more of those infidels, and return home, giving thanks to the almighty for the success of so glorious an expedition.

The pious ardour for the crusades does not abate; even children burn with a desire of signaling their zeal for the recovery of the holy land; a multitude of school-boys set out under care of some monks their school masters; but the devil tempted their conductors, who sold one half of them to the Turks, and the rest perished with misery on the route.

Mean while the croises of Asia take Damietta, and become able to push their conquest in Egypt. At this juncture a dominican friar disputes the command of the army with the king of Jerusalem. God's ambassador makes his claim good, and no sooner has the authority, than he pens the army between two arms of the Nile, to secure it from surprize: but the Sultan Meledine (advised by hell itself) overflows the camp of the croises, forces them to sign a shameful truce, and to return to Phenicia.

St. Lewis inspired with the same enthusiasm hopes to do much better than his predecessor; he equips a fleet, leaves France, and lands in Egypt. The want of temperance, the prevalence of
B debauchery

debauchery and consequent sickness, destroy one full half of his army, the Saracens defeat the rest at Maffoura, and take him prisoner with his two sons : in consequence of that disaster he is obliged to restore Damietta to the enemy, to pay no less than four hundred thousand livres for his ransom, and to return to France without having effected any thing.

Some years after the king's zeal is revived, he undertakes a voyage with a view to convert the king of Tunis : He lands near the ruins of Carthage ; but the plague afflicts his army, and being himself infected with it, he dies thro' humility, on a heap of ashes.

This deplorable event, which God in his infinite wisdom had permitted, obliges the croises to sign a truce with the intended proselite, and to sail back for Sicily, there to establish their winter quarters.

They open the next campaign in Asia, where they have now turned their arms : they take Jassa, Beaufort, Nazareth and Antioch, kill seventeen thousand men, and carry away upwards of one hundred thousand slaves.—Such merciful successes gave hope for the re-establishment of the order of things in that quarter : but the reverse happens. The Sultan Melecseraph retakes Tyre and Sydon, and several other towns, bears the christians wherever he meets them, and ruins their affairs in the Holy Land.

How comes it, observed I to the friar, that so many croises perished in Egypt, if God was the instigator of the holy wars ? How can you account for their innumerable and flagitious crimes ? why were all their conquests wrested from their hands ?

To your first question, said the Dominican, I shall answer, that the almighty permitted such losses, to shew that we cannot pay too dearly for the redemption of that holy land, that sacred spot, which his divine son had honored with his presence and bedewed with his blood. I say next, that the most laudable enterprize, the purest zeal, are more or less mixed with natural corruption, such is the fragility of human nature : but even that corruption, with all its concomitants, is but a trifling evil when God's glory and the accomplishment of his will are at stake.

As to your third question I own it appears astonishing at first glance, that God should suffer the croises to lose their conquests : but upon mature deliberation you will confess, that the other advantages which resulted ultimately from the crusades, were of no less consequence than the possession of all Palestine itself. If you are open to conviction you have but to listen ; I'll be short.

First, Our holy father the Pope, extended his power, established his authority, and aggrandized his patrimony.

2d. The christian princes bowed their necks cheerfully to the yoke which he was pleased to impose upon them, and got so thoroughly seasoned that it never galled them henceforth.

3d. The hatred which a good catholic ought to have for all heretics and infidels, took such deep root that it can never be completely eradicated.

4th Ignorance and simplicity, the basis of all virtues, were carried to the highest pitch.

5th. The

5th. The progress of science and reason, the most powerful weapons of the devil, were retarded as much as they could possibly be.

6th. Europe was liberated of several millions of men which crowded its soil.

7th. The monks bought one half of the lands of the croises, much under their intrinsic value, and obtained the other half for nothing.

8th. Those very croises by their unparelled zeal obtained the forgiveness of their numberless sins.

9th. Finally the wrath of heaven was appeased by the tears and groans of four thousand families, robbed, ruined, and forsaken; by the ashes of the towns which were burnt down, and by the smother of the provinces which were ravaged: by the shrieks of the virgins who were ravished, and by the death of the numberless jews, infidels and heretics, who were put to the sword.

Do you call these small advantages, my good friend? but this was not all: the crusades were not the only means which heaven employed to extirpate error, and extend the government of our holy mother the church. Read the history of the last eight centuries—there you will find the many pious stratagems of the Popes, the noble ambition of the bishops, and the holy enthusiasm of the monks—the evangelic docility of the princes, the apostolic zeal of the people, striving to accomplish the destruction of the enemies of faith. You will see them persecuting, plundering, tormenting, breaking on the wheel, beheading and crucifying, burning to death and quartering, without pi-

ty or mercy, equally regardless of age, sex, or condition: either with or without form of law.

First, The Vulgarians, in Spain. The Jews in France, Portugal and England; the Vaudois at Minerba; the Sadings in Germany; the Manicheans, in Champain. The Albigenes at Montsegur. The Bitoques in Bavaria, Bohemia and Austria. The Flagellants in Misnia. The protestants at Straßbourg, Volsey, Deventer, and a thousand other places.

You may also read of the massacres of Mirandola and Cabriere, of those of Calabria, Vasi, and St. Bartholemew; of that in Ireland, and of many more which I think too tedious to relate. Examine the records of Catholicism, there you will find the execution of John Hus, who was burnt to death in spite of the laws of nations; also the plundering of the whole Hussite infantry, pent up in the barn of Bohmischbroda for the purpose; there you will read the sentence of upwards of eight thousand people, condemned to the fire by the dominican Torquemada: the massacre of fifteen millions of infidels by the Spaniards in America—the execution of eight hundred English burnt to death under queen Mary; The extermination of eighteen thousand people under the duke of Alva.

You will learn with as much pleasure, how the zealous of that time persecuted heresy, even in the tomb of his criminal sectators, disturbing the ashes of kings, staining their memory, and filling Europe with tears, horror, and blood, in order to put an effectual stop to reformation.

In a word gather the facts recorded in history, compute upwards of fifty millions of victims which the zeal for religion has sacrificed to this day, and ask no more from whence we derive the authority of making men martyrs for their opinions.

Ah ! my dear brother, continued the friar, if your heart is not proof against the benign influence of grace, when you come to consider the glorious tokens of prerogative granted to us from above, you will at once confess that our religion is the holiest on earth : for you will easily see at the same time, that when the infidels or the heretics have employed the same means, they soon felt the deficiency of that divine assistance, which always attends our ministry ; either from a mistaken pity, or a cowardly toleration, founded on frivolous reasonings, they soon abated their zeal, and crushed under their own efforts, have constantly proved, uncontroversibly, that it is given to the catholics alone to subjugate the world by whatever arms they think fit to use.

Father, said I to the monk, did not I know that what you have just related happened among men, I should be tempted to believe that you have given me a short sketch of the annals of Hell. Nothing in the world will ever persuade me that such prerogatives can honour religion. Not long since I read of a people who sacrificed two lovely young infants to a filthy he-goat.—I held in horror the abominable offering. Was it my miserable lot to see a number of heretics sacrificed to the true God, I should hold the oblation in equal execration.

My dear brother, observed the friar, I am sorry to see you so hardened. Adieu, may God at some future period enlighten your poor soul ; I wish you a good journey. He had no sooner proffered these last words, than he retired with his companion. For my part I went to bed in season in order to set out very early next morning.

I had not slept long when I was awakened by a sudden loud noise. The first objects which offered to my view were three stout fellows already in my room, one of them ordered me in a peremptory manner to follow him instantly : in vain did I offer to enquire into the motive of this nocturnal salutation : he vociferated again, in the name of the St. office I bid you follow me. I was not tempted to make any farther enquiry, I hurried on my clothes, obeyed, and was conducted to one of the dungeons of the inquisition.

Think of a damp hole, five feet square, of the same height, and five fathoms under ground, where it is impossible to distinguish night from day, where all the nourishment you can procure is reduced to a scanty allowance of black musty bread, a few half-boiled beans, some stinking water, and no other bed but a few handfuls of rotten straw : where for years together you are denied the comfort of exchanging a word with a human being, not having even the privilege of giving too loud a vent to the sorrows to which you are a prey, from the apprehension of a severe whipping. Such was my new habitation. Judge of the reflections which occurred to my mind, especially when my surprise sub-
sided

sided, judge whether I remembered my interview with the Dominicans.

Six weeks of painful confinement elapsed before my goaler exchanged a word with me. As he delivered to me my nauseous pittance, he advised me one day to request an audience of the reverend fathers inquisitors; I followed his advice and the next day was appointed for my appearance before them. When I was presented, one of my judges asked me what I wished for? I supplicated them to set me at liberty, or at least begged they might be indulgent enough to tell me what I was confined for. I received no answer, but was directly remanded back to my loathsome dungeon. Four days after I appeared again—on being asked the same question, I returned the same answer, and was as soon sent back to my hole. The keys had hardly turned upon me, when I was seized with so severe a fit of rage and despair, that I dashed my head against an iron anchor which was made fast to the wall. The blood which followed the blow increased my fury; once more, thought I, and all my sorrows are at end: but, observing in that critical instant, that the iron was broken, by feeling a fracture, a gleam of hope succeeded despair, and restored a calm to my disordered senses. I reflected that this discovery might prove the means of my escape, and sanction the preservation of my existence.

With incredible labor I loosened the broken snike—found it long and strong enough for my design, and fell to work without loss of time. After two days constant toil, I succeeded in loos-

ening one of the stones; I soon removed another, and at the expiration of six days had effected a breach sufficient to enlarge me. I had no sooner left my former abode than I found myself in a spacious vault, as dark as the prison I had just left. Here I met with nothing but ropes, whips, pincers, axes, blocks, and a variety of other patibulary instruments. I found at last a door, but it was so well secured that it was in vain to hope for relief from that quarter: yet not dismayed I persevered in my researches, and was fortunate enough at length to find a chimney; nothing thought I can now baffle my expectation: I climb with new courage and after some successful efforts I attain the middle, where, to my great disappointment, I meet with a strong iron grate. Mustering all the resolution I was master of I returned in quest of my useful anchor, and with its help perforated the wall under the grate: this new hole let me into a granery, but perceiving it was already broad day light, I did not think it prudent to venture further, so returned below untill the next night, having nothing to apprehend from an unseasonable visit from my goaler. I tho't that prudence warranted this measure, so eagerly picking up all the stones which had fallen from the chimney, and concealing them behind some boards, I carefully stopped the hole of my dungeon. I had hardly performed that piece of business, when I heard a noise towards the door, and had scarcely time to effect a hasty retreat behind the boards, where I had deposited the rubbish, when the door flew open, and the first

first objects that were offered to my view, through the cracks of my recess, were two dark complexioned strapping fellows of the severest aspect, having each a candle in one hand and a stiletto in the other, besides a pair of pistols in their girdles. Three fat fathers of the order of St. Dominic followed them, one of whom was one of my withers of good journeys, a secretary of the St. office completed the group. They sat themselves round a table covered with a black cloth, on which was placed a cup to contain holy water, a Bible, and a crucifix, crossed by a naked sword. This awful apparatus filled me with terror, I grew concerned for my safety, apprehensive as I was of a discovery.

The friars having laughed and punned for a few minutes, arose, and recited with a thundering voice the psalm *exurgat Deus*. During the recitation, the two fellows who held the tapers, looked fiercer than before.

They had not got through with the Psalm, when I heard some faint groans at a distance, but from whence they proceeded I could not possibly guess. The door soon opened again; a girl of about seventeen years of age, who notwithstanding her grief and despondency, appeared beautiful, was introduced, surrounded by four desperadoes, whose hedious aspect formed a perfect contrast, with her interesting person. She was covered with a long loose blood coloured gown, tied round her with black ribbons; her head and face were covered with a black veil, through which I could observe the languishing sparkling of her expressive eyes,

and the pale hue of her once rosy lips.

This unfortunate young woman having staggered with a downcast eye, towards the table, fell at the feet of her judges, bedewing them with her tears, so overcome that she could not articulate a syllable; but her sighs and sobbings having subsided a little, she addressed them with a tone of voice capable of moving the most stony heart, in the following manner. Oh! fathers, what more can I undergo? surely I have suffered enough during two years confinement in this hedious dungeon, where I have been a constant prey to the keenest sorrow, to the blackest melancholy!

Arise, beautiful child, interrupted one of the inquisitors. You are brought before us this time to confess honestly all the crimes with which you stand charged before this awful tribunal. It now lies in your own breast to prove yourself deserving (by a sincere avowal) of the lenity, clemency, and the charity of the St. Office.

Alas! what avowal, what confession can I make? resumed the poor girl, I mentioned all I had to say the first time I was brought before you: I now repeat it again—I do not believe that I have ever committed, wilfully, any enormous crime against that God whom I serve and adore: nor do I remember ever offending a father whom I love and honor, neither did I give any cause of sorrow to a tender and respectable mother, whose memory I will always venerate, whose lessons and examples of virtue will never depart my recollection; as to my neighbours, my conscience clears

me of any guilt towards them, I have always endeavored to do by them as I wished to be done by. Since you ask for truth you have now heard it!

No more of that, if you please resumed the friar; we are tired every day with such nonsense; one would think that two thirds of those who appear before us, had agreed before hand upon the answers they mean to give: To the fact, madam, own at once, that your father, who has avoided our pursuits by a timely flight, is one of those execrable wretches; who, despising the many wonderful and holy mysteries, and articles of faith; which our holy mother the church commands us to believe, together with the sanctifying and salutary practices which she has instituted for the benefit of our souls, took on themselves to reduce their belief to almost nothing; whose morals centre in the mere observation of the laws of nature: so that under the deceiving appearance of the austere probity and of an unbounded toleration, for other people's

opinion, that their's may be tolerated, by means of the most unbounded kindness and false charity, behaving as the most dutiful subjects of the land, and appearing the most honest of mankind, they have gained the weak to their side, drawing them of course into satan's net, by which means that dangerous vermin has already tainted the flock of the faithful.†

Oh! unworthy and detestable race! that thou wert at the bottom of the endless abyss; with Korah, Dathan and Abiram, with all the pagans, jews and heretics, with all the forerers which exist on the face of the earth!—But no, subsist ye, continue to be the constant object of the extensive charity, the zeal, the work and watchings of the Lord's ministers, and namely of the holy inquisition, whose sole aim is God's greatest glory, and the salvation of your wicked souls! ah! dear daughter, you are still ignorant how far that zeal and charity extends, which keeps us day and night in quest of the lost sheep.

(To be concluded in our next.)

* *These expressions persuaded me, that the unfortunate object before my eyes, was the daughter of an old gentleman of my acquaintance, who took passage with me from Holland, his native country, to England; and had related to me the persecutions which himself and his friends, the Unitarians in Spain, had been exposed to. He had a thousand times mentioned with a torrent of tears, that very daughter whom his own safety had left no time to rescue.*

PERSIAN LETTERS.

MIRZA to UZBEK.

WE have here many disputations ; which turn commonly on morality. The question yesterday was, whether the happiness of mankind consists in pleasure and sensual gratifications or in the exercise of virtue ? I have conversed with the Mollaks who distract me with their quotations from the Koran : for I speak no otherwise to them than as a man, a citizen, and a father of a family, and not as a believer. Farewell.

UZBEK to MIRZA.

I DO not think that there is need to use very abstracted reasons to fulfil the task thou hast prescribed to me. There are some certain truths, of which it is not sufficient to be persuaded, but men must be made even to feel them ; moral truths are of this kind. Probably this historical piece may affect thee more than a philosophical subtlety. In Arabia there were a few people named Troglodites, descendants of the ancient Troglodites, who, if we can believe our historians, resembled beasts rather than men. They were not so deformed ; they were not hairy like bears ; they did not hiss ; they had two eyes — Yet they were so wicked and brutish, that they were strangers to the principles of justice and equity. A foreign king, who reigned over them, willing to correct their natural wickedness, treated them with severity ; but they conspired against him, murdered him, and exterminated all the royal family. Having struck this blow they met to chuse a government, and after much dissension appointed magistrates, but

they were scarce elected when they became intolerable and were massacred. The people, freed from this new yoke, consulted only their own savageness. Every one agreed to submit to no person ; that each should follow his own interest without any attention to that of others. This general resolution was extremely pleasing to all. They reasoned thus ; why should I destroy myself in labouring for those who do not concern me ? I will take care for myself only ; I shall live happily ; what is it to me how others live ? I shall provide for my own wants, and if they are satisfied, what care I, if all the rest of the Troglodites are miserable. This was seed-time ; each man said, I will only manure as much land as will supply corn sufficient for myself, a greater quantity would be useless to me ; I shall not take the trouble to work in vain. The lands of this little kingdom were not all alike, some parts were dry and mountainous ; others, in the low grounds, were well watered by rivulets. This year there was a great drought, insomuch that the upper grounds failed greatly, while those which were watered proved fertile ; the consequence was, that almost all the people that were in the mountains perished by famine, thro' the hard-heartedness of those who refused to share their harvest with them. The following year was very rainy, the higher ground proved extraordinary fruitful, while the lower grounds were drowned. — Now the other half of the people complained of famine, but these miserable people found the mount-
tain-crocs

tainers as hard-hearted as they themselves had been. One of the chief inhabitants had a very handsome wife, of whom his neighbour became in love, and forced her from him; this occasioned a strong contest, and after many blows and outrages, they consented to submit the decision to a Troglodite, who, whilst the republic subsisted had been in some esteem. They came to him and were going to plead their cause before him.—What does it concern me, said the umpire, whose wife she is, yours, or yours; I have my land to till, I cannot spend my time in determining your quarrels, nor busy myself in your affairs, to the neglect of my own; pray let me be quiet and do not trouble me with your disputes.—Having so said he left them and went to work on his land. The ravisher who was the stronger man, swore he would sooner die than restore the woman; while the husband, penetrated with the injustice of his neighbor, and the hardness of his judge, returned home in despair; when meeting in his way a handsome young woman returning from a fountain, and having now no wife of his own, and being pleased with her, and much more so when he learnt she was the wife of him whom he had chosen for his judge and who had been so little sensible of his affliction; he seized on her, and forced her to go to his house. There was another man who possessed a fruitful field, which he had cultivated with great labour; two of his neighbours united together, forced him out of his house, and took possession of his field; they formed a compact to defend themselves against all those who should endea-

vour to take it from them, and did really support themselves several months. But one of them, tired of sharing what he might possess alone, murdered the other and became sole master of the field; his reign was not long, two other Troglodites attacked him, and he was massacred, being too weak to defend himself. Another Troglodite, who was almost naked, asked the price of some cloth which he saw, and wanted to buy. The draper reasoned thus with himself; I ought indeed not to expect more money for my cloth than will buy two measures of wheat; but I will sell it for four times that advantage, that I may purchase eight measures. The man must needs have the cloth, and pay the price demanded; I am very well contented, said the draper, I now shall have some wheat. What is it you say replied the buyer, do you want wheat? I have some to sell, however the price perhaps may surprize you; for you know wheat is extremely dear, and that the famine is extended almost every where; but return me my money and you shall have a measure of wheat, and though you should perish by the famine, you should not have it otherwise. In the mean time the country was ravaged by a mortal distemper; a skillful physician arrived from a neighbouring country, who administered his medicines so properly that he cured all who put themselves under his care.—When the distemper ceased, he went to those whom he had cured to demand his pay, but refusals were all he received. He returned to his own country, tired with the fatigue of so long a journey,

ney. But a short time after he heard, that the same distemper had returned again, and more grievously afflicted those ungrateful people. They did not now wait for his coming, but went to him themselves. Unjust men, said he, go; you have in your souls a more deadly poison than that of which you desire to be cured: you are unworthy to enjoy a place upon earth, for you are void of humanity, and the laws of equity are unknown to you. I should think it an offence against the Gods who punish you, should I oppose their just anger.

From the same in continuation.

THOU hast seen, my dear Mirza, how the Troglodites were destroyed by their own wickedness, and fell the victims of their own injustice. Of so many families, two only remained, who escaped the miseries of this people. There were in this country two very extraordinary men; they possessed humanity, were acquainted with justice and loved virtue. They were as much united by the uprightness of their hearts, as by the corruption of those of others: they saw the general desolation, and only shewed their sense of it by their pity; this was a new motive to union. A common solicitude, and a common interest, engaged their labours; there was no difference between them but what owed its birth to a sweet and tender friendship. In a retired part of the country, separate from their unworthy countrymen, they led a life of peace and happiness; cultivated by their virtuous hands the earth seemed to yield its fruits spontaneously. They loved their wives, and were affectionately be-

loved by them. The training up their children to virtue engaged their utmost care. They continually represented to them the miseries of their countrymen, and placed their melancholly example before their eyes. They especially inculcated upon their minds that the interests of individuals was always to be found in that of the community, and that to attempt to seek it separately, was to destroy it; that virtue is by no means a thing that ought to be burthen some to us, nor the practice of it considered as painful; that doing justice to others is acting charitably to ourselves. They soon enjoyed the consolation of virtuous parents, which consists in having children like themselves. These young people who grew up under their care, were increased by happy marriages, and their number augmented; the same union continued, and virtue, far from being weakened by the multitude, was, on the contrary, strengthened by a greater number of examples. Who is able to present the happiness of the Troglodites at this period! A people so just could not but be dear to the gods. They learned to reverence them as soon as they had a knowledge of them, and religion improved their morals, and softened their natural roughness. In honour of the gods they instituted feasts. The young women dressed with flowers, and the youths, danced to the sound of rural music: then followed banquets, which were not less joyful than frugal. In these assemblies pure nature spoke; it was here they learned to give and receive hearts: it was here that virgin modesty, blushing, confessed.

cessed its alarms; but its wishes were soon established by the consent of fathers; and here affectionate mothers delighted themselves with the foresight of a loving and faithful union. They went to the temple to ask the favor of the gods; it was not for riches, or a burdensome superfluity; such kind of wishes were unworthy to be desired by the happy Troglodites, except only for their fellow countrymen. They only bowed before the altars to pray for the health of their parents, the unity of their brethren, the affection of their wives, and the love and obedience of their children. Maidens came there to offer up the tender sacrifice of their hearts, and that they might make a Troglodite happy was the only favour they asked. When the flocks at evening left the fields, and the weary oxen returned home with the plough, then these happy people met together, and, during the frugal repast, sung the crimes of the first Troglodites, and their punishment; and the revival of virtue with a new race. They also sung the power of the gods, their favour, ever present to those who worship them, and their inevitable displeasure at those who fear them not: they afterwards described the pleasures of a rural life, and the happiness with which innocence is always adorned. They soon after resigned themselves to a repose never interrupted by any cares or uneasiness. Nature equally provided for their cares and their pleasures. In this happy country, covetousness was unknown; they made presents to each other, and the donor al-

ways supposed he had the advantage. The Troglodites ever considered themselves as one family; their flocks were mingled together, and the only trouble they excused themselves was that of separating them.

*From SMELLIES Philosophy of
NATURAL HISTORY.*

*A short account of the operations
and architecture of the Beaver.*

THIS amphibious quadruped is about three feet in length, and its tail, which is of an oval figure, and covered with scales, is eleven inches long. He uses his tail as a rudder to direct his course in the water. In places much frequented by man, the beavers neither associate nor build habitations. But in the northern regions of both Continents, they assemble in the month of June or July, for the purposes of uniting into society and of building a city. From all quarters they arrive in numbers, and soon form a troop of two or three hundred. The operations and architecture of the beavers are so well described by the Count de Buffon, that we shall lay it before our readers nearly in his own words. The place of rendezvous, he remarks, is generally the situation fixed upon for their establishment, and it is always on the banks of waters. If the waters be flat, and seldom rise above their ordinary level, as in the lakes, the beavers make no bank or dam. But in rivers or brooks, where the water is subject to risings and fallings, they build a bank, which traverses the river from one side to the other, like a sluice, and often
from

from 80 to 100 feet long, by 10 or 12 broad at the base. This pile, for animals of so small a size, appears to be enormous, and presupposes an incredible labour. But the solidity with which the work is constructed is still more astonishing than its magnitude. The part of the river where they erect this bank is generally shallow. If they find on the margin a large tree, which can be made to fall into the river, they begin, by cutting it down, to form the principal basis of their work. This tree is often thicker than a man's body. By knowing it at the bottom with their four cutting teeth, they in a short time accomplish their purpose, and always make the tree fall across the river. They next cut the branches from the trunk to make it lie level. These operations are performed by the joint industry of the whole community. Some of them, at the same time, traverse the banks of the river, and cut down smaller trees, from the size of a man's leg to that of his thigh. These they cut to a certain length dress them into stakes, and first drag them by land to the margin of the river, and then by water to the place where the building is carrying on. These piles they sink down, and interweave the branches with the larger stakes. In performing this operation many difficulties are to be surmounted. In order to dress these stakes, and to put them in a situation nearly perpendicular, some of the beavers must elevate, with their teeth, the thick ends against the margin of the river, or against the cross tree, while others plunge to the bottom, and dig holes with their

fore-feet to receive the points that they may stand on end. When some are labouring in this manner, others bring earth, which they plash with their feet, and bear firm with their tails. They carry the earth in their mouths, and with their fore-feet. They transport earth in such quantities, that they fill with it all the intervals between the piles. These piles consist of several rows of stakes, of equal height, all placed opposite to each other, and extend from one bank of the river to the other. The stakes facing the under part of the river are placed perpendicularly; but those which are opposed to the stream slope upward to sustain the pressure of the water; so that the bank, which is ten or twelve feet wide at the base, is reduced to two or three at the top. Near the top, or thinnest part of the bank, the beavers make two or three sloping holes, to allow the surface-water to escape. These they enlarge or contract in proportion as the river rises or falls; and, when any breaches are made in the bank by sudden or violent inundations, they know how to repair them when the water subsides.

Hitherto all these operations were performed by the united force and dexterity of the whole community. They now separate into smaller societies, who build cabins or houses. These cabins are constructed upon piles near the margin of the river or pond, and have two openings, one for the animals going to the land, and the other for throwing themselves into the water. The form of these edifices is either round

round or oval, and they vary in size from four or five to eight or ten feet in diameter. Some of them consist of three or four stories. Their walls are about two feet thick; and are raised perpendicularly upon planks, or upon plain stakes, which serve both for foundations and floors to their houses. When they consist of but one story, they rise perpendicularly a few feet only, afterwards assume a curved form, and terminate in a dome or vault, which answers the purpose of a roof. They are built with amazing solidity, and neatly plastered with a kind of stucco both within and without. In the application of this mortar the tails of the beavers serve for trowels, and their feet for plashing. Their houses are impenetrable to rain, and resist the most impetuous winds. In their construction, they employ different materials, as wood, stone, and a kind of sandy earth, which is not liable to be dissolved in water. The wood they use is generally of the light and tender kinds, as alders, poplars, and willows, which commonly grow on the banks of rivers, and are more easily barked, cut, and transported, than the heavier and more solid species of timber. They always begin the operation of cutting trees at a foot, or a foot and a half above the ground: They labour in a sitting posture; and, beside the convenience of this posture, they enjoy the pleasure of gnawing perpetually the bark and wood, which are their favorite food. Of these provisions they lay up ample stores in their cabins to support them during the winter. Each cabin has its own magazine, which is proportioned to the num-

ber of its inhabitants, who have all a common right to the store, and never pillage their neighbours. Some villages are composed of twenty or twenty-five cabins. But these large establishments are not frequent; and the common republics seldom exceed ten or twelve families, of which each have their own quarter of the village, their own magazine, and their separate habitation. The smallest cabins contain two, four, or six, and the largest eighteen, twenty, and sometimes thirty beavers. As to males and females, they are almost always equally paired. Upon a modern computation, therefore, the society is often composed of 150 or 200, who all, at first, labour jointly in raising the great public building, and afterwards, in select tribes or companies in making particular habitations. In this society, however numerous, an universal peace is maintained. Their union is cemented by common labours; and it is perpetuated by mutual convenience, and the abundance of provisions which they amass and consume together. A simple taste, moderate appetites, and an aversion to blood and carnage, render them destitute of the ideas of rapine and of war. Friends to each other, if they have any foreign enemies they know how to avoid them. When danger approaches, they advertize one another, by striking their broad tail on the surface of the water, the noise of which is heard at a great distance, and resounds through all the vaults of their habitations. Each individual, upon these occasions, consults his own safety; some

some plunge into the water ; others conceal themselves within their walls, which can be penetrated only by the fire of heaven, or the steel of man, and which no animal will attempt either to open or overturn. These retreats are not only safe, but neat and commodious. The floors are spread over with verdure : The branches of the box and of the fir serve them for carpets, upon which they permit not the smallest dirtiness. The window that faces the water answers for a balcony to receive the fresh air, and for the purpose of bathing. During the greater part of the day, the beavers sit on end, with their head and the anterior parts of their body elevated, and their posterior parts sunk in the water. The aperture of this window is sufficiently raised to prevent its being stopped up with the ice, which, in the beaver climates, is often two or three feet thick. When this accident happens, they slope the sole of the window, put obliquely the stakes which support it, and thus open a communication with the unfrozen water. They often swim a long way under the ice. The continual habit of keeping their tail and posterior parts of their body in the water, appears to have changed the nature of their flesh : for that of their anterior parts, as far as the reins, has the taste and consistence of the flesh of land animals ; but that of the tail and posterior parts has the odour and all the other qualities of fish. The tail, which is a foot long, an inch thick, and five or six inches broad, is a genuine portion of a fish attached to the body of a quadruped : It is wholly covered with scales, and

below the scales with a skin perfectly similar to that of large fishes. In September, the beavers collect their provisions of bark and of wood. Till the end of winter, they remain in their cabins, enjoy the fruits of their labours, and taste the sweets of domestic happiness. This is their time of repose, and their season of love. Knowing and loving one another, each couple unite, not by chance, but by taste and a real selection. The females bring forth in the end of winter, and generally produce two or three at a time. About this period they are left by the males, who retire to the country to enjoy the pleasures and the fruits of the spring. They return occasionally, however, to their cabins ; but dwell there no more. The mothers continue in the cabins, and are occupied in nursing, protecting, and rearing their young, which in a few weeks are in a condition to follow their dams. The beavers assemble not again till autumn, unless their banks or cabins be injured by inundations ; for, when accidents of this kind happen, they suddenly collect their forces, and repair the breaches that have been made.

This account of the society and operations of beavers, however marvelous it may appear, has been established and confirmed by so many credible eye witnesses, that it is impossible to doubt of its reality.

AN ESSAY IN PRAISE OF THE FIRE SIDE.

THE ancient poets who are generally supposed to be the greatest masters of thought, attributed

tributed their happy exercise of it to their great patron the sun ; and that they may enjoy its kind influences with more purity, we find them quitting the smoke and riches of the city, for some country retirement, where they might temper the directer rays with cooling breezes, shady groves, purling streams, and the melody of birds ; where they might behold nature without disguise, and copy her without interruption ; where they might at once earn their laurels and gather them.

Our northern poets think themselves warranted to follow those great originals, who yet, from the difference of the climate, &c. seem to stand in little need of such cooling refreshments. It would make one smile to see them, beyond Poetical fiction, invoking the gentle gales, while they are shivering under the bleak northeast, or at best, when

Lull'd by zephyrs thro' a broken pane.

I have often wondered why our writers should not sometimes lay the scene of their poems where in reality they took their rise.—The fireside is surely capable of the most surprizing imagery, as being diversified (if the poet pleases) with serpents, crackers, rockets, and the like short lived gay creation of combustibles.—These, Mr. Addison has somewhere observed, are abundantly capable of fable and design, and to our modern poets no less full of moral. Those that have not Italian fancy for fine prospects, and latent ruins, may by this means perpetuate their names (like the wiser Dutch) in some overglowing night-piece.—I my-

self, methinks, am enamoured with my subject, and ready, with Sir John Denham, to make it an example of just writing as well as the theme : For lo ! my chimney affords me

'A happy temperature of heat and light,
Warm without rage, and without glaring, bright.'

But I confine not my observations to the poets alone, I appeal to computers of all denominations whether a brisk fire and a clean swept hearth, has not brightened their imaginations, produced ideas, like a kind of hot bed, and made them amazed at their own fecundity.

The robust, the busy or unthinking part of the world, perhaps are little sensible of the attractives of the hearth ; but the men of speculation, the only men of authority in the point before us, look upon it as their most comfortable retreat ; wearied with the fatigues, or what is worse, the impertinences of the day, they retire to their own home, as the mind does into her own breast and solace themselves in the most cheerful part of it.—Disguise and restraint are here laid aside, and the soul, as well as the body, appears the more beautiful for its dishabille. That quintessence of earthly happiness, which in warmer climates was expressed by sitting under one's own vine, is with us more sensibly felt by ones own fireside.

But the fireside is not only a friend to a bachelor in solitude ; it is noted to a proverb to be always so in company ; it brings us to a nearer converse with one another, by which means it promotes reconciliation between enemies,

emies, and mirth and society between friends. There is a sort of fullness in the tempers of the Americans, which the fireside softens as it does metals, and renders them fit for use. How often has there been a room full of visitants, who could not furnish out an hours conversation, for no other reason but because they were at too great a distance from one another? The same assembly brought into closer order have proved excellent company; it has reminded me of the dogs in a chace, (I hope I shall be pardoned the comparison) who open with less frequency when they spread round the field, at first letting out, but when the game is started, and they have all one point in view, they run united in full cry. While I am speaking in praise of a sedentary life, I am not afraid to draw comparisons from the pleasures of the most active. The fireside dispels the gloominess of the brow, and throws upon the countenance not only the ruddiness of youth but its cheerfulness. Here I have seen a gay semicircle of ladies resemble the beauties of the rainbow without its tears; and at other times a galaxy of white aprons more enlivening than all the blue in the brightest sky. United with that sex by the fireside, how serene are our pleasures and how innocent; we have laughter without folly, and mirth without noise.—Thereby reflecting the beams of the *funny bank* before us, we make the chimney corner, I will not say, in Ciceros expression the *forge of wit*, but in our modern philosophical term, the *focus* of it.

INTELLECTUAL VARIETY.

AN EXTRACT.

IT is not in the objects of sense only that we perceive the pervading principle of variety. The *intellectual* labours of men display a source of knowledge, which the age of man, nor of the world can exhaust. This fund we may draw upon many a distant year, when the joys of youth and the exercises of manhood have ceased to please: when health decays—when friends are taken from us, and when the world and all its pleasures begin to depart. Let the infidel assert, because he may wish it, that all existence ends here, but where is the happiness of man, or the dignity of his nature, if all is to end here? that desire of knowledge, and capacity to receive it, which remains with us to the last hour of a long life, affords a proof and a pleasing one, that we were made for a future state of existence, where that which has limits here, shall be revealed with perfect knowledge and with perfect conviction.

CURIOUS ETYMOLOGY.

IN the early days of turkish monarchy, before its dominions were as widely spread as they are at present, the turks were defeated in a pitched battle, and six thousand of them were made prisoners. They were all kept together instead of having been divided into small bodies, and sent into different towns for the sake of being more securely guarded. Some of them observing that the guard was not very numerous, and that they were very far from being vigilant, conceived hopes that they might, by a bold effort,

recover

recover their liberty, and make their guards their prisoners.—

Communicated their plan to the body at large, and it was unanimously resolved that they should free themselves or perish in the attempt. They had no colours or standards under which they might arrange themselves; and they resolved to supply the defect, by cutting off the tails of some horses belonging to the guards: Having done this, they raised them on high, fixed upon the points of poles, and so advanced to attack their guards whom they easily overthrew; and being thus freed by their own intrepidity, they marched away and reached their own territory before an army could be collected to oppose or impede their march.

—In commemoration of this transaction, their cavalry have ever since borne standards resembling horse tails, which have also become the badge of their generals, whose military rank is known by the number of those tails that they bear. No general among them bears more than three; and according to the number of them, these generals are denominated pacha's of one two, or three tails.

Something of this kind happened in Scotland, where three men of the name of Hay being driving their ploughs, and finding their countrymen flying before the Danes, broke off their plough tails, and upbraiding the runaways with their cowardice, inspired them with courage; they rallied under these three men, and returning to the field of battle totally defeated the enemy.—The king of Scotland admiring the bravery of these three men, called them the three

shields of their country; and from that day, they and their descendants, have borne three shields for their coat of arms.—From these three persons are descended the marquises of Tweeddale, the earls of Errol and Kinross, and other persons of distinction.

THE ODOSIA.

A TALE

NO other recommendation can be necessary to the bosom of humanity, than misery unutterable. I have a tale to tell, and a purpose to effect, may I not then hope to obtain attention for the former, as the success of the latter wholly depends on that indulgence?

The smile of prosperity once was mine; bred with tenderness, and blessed with affluence, gratitude to the Deity, and affection for a fond and only parent, were the perpetual and lively sensations of my happy heart.

My situations and connexions brought me very early acquainted with a young gentleman, whose merit sufficiently justified my attachment to him; but as he was a younger brother, and a handsome cure the only possession of my father, our prospect was by no means flattering.

He took orders, and five years elapsed in that friendship (pity and forgive the vanity of wretchedness) which delicate sensibility alone is capable of. He officiated for my father; called himself his son; and waited but for a proper opportunity to realize his claim.

My poor valuable father, by walking out late one cold evening, from the most benevolent

D motives,

motives, contracted an alarming complaint; physicians were useless; and finding his dissolution near, the tear of parental anxiety bedewed his venerable cheek. Mr. Knightly understood its meaning; and with honest eloquence besought him to be witness of our union, even in the moment of his departure. The thought was soothing. He raised his drooping head; and in the feeble accents of death pronounced his approbation; the ceremony was performed; the last affecting farewell accomplished. He recommended my husband to his patron; and died in full confidence of his succeeding him, and protecting me.

He died, happily deceived, as we his children for some time lived; for, in a fatal hour, an unfeeling creature arrived, produced his authority, and drove us from our asylum.

Poverty—but poverty is too light an evil to find a place in my catalogue! Our marriage was deemed an imprudence, and our want of provision a just punishment.

A nobleman, known to my husband's family, at last most compassionately relieved us. A little living in America was, to people in our circumstances, an irresistible allurement. We embarked, were kindly received, and peace and plenty once more were ours.

The goodness of my husband's heart rendered him an object of universal esteem; presents poured in from every quarter: a little boy and girl—merciful God support me under the recollection!—the one six, and the other seven years old, now prattled

around us; our own sentiments, our tastes, in unison—never, never, was domestic felicity superior to what we enjoyed.

It was indeed too much for mortality! But what a price! Ye happy wives, ye happy mothers, enter, if it is possible, into the bitterness of my distress! I am a wife, a mother no longer; yet existence and sensibility remain!—all the horrors rise before me! my husband massacred, my children slaughtered! I will, nevertheless—yes, severe as is the task—I will endeavour to relate the dreadful catastrophe.

The first friend we had made in the county, by a fall from her horse, was so dangerously ill, that I conceived it my duty to attend her. I had no foreboding of calamity; to the home I had quitted, I had no idea but I should return. Well, well—shall I dare to arraign the Creator of the universe?

At six o'clock the ensuing morning, an alarm reached us; a party of the most savage indians had been abroad and committed infinite devastation. My husband, my children! how my soul was agonized! in all the tortures of apprehension and suspense, I hastened to my beloved habitation: O, that you could but guess the rest!

The court yard was marked from end to end with blood! what became of me for some time I know not; but on the first dawn of recollection, I insisted on being reconveyed to the horrible scene!—My mangled infants, not a trace of humanity in their lovely countenances! my husband covered with wounds! he, however, breathed, he moved:

ed:

ed; hope and despair, how violent their operations!

By proper assistance, his dear eyes were at length opened.—“My wife, my most esteemed wife!” was laboriously articulated; “I die in peace.” He lived twelve hours, though totally insensible; and I beheld him expire.

What think you, sir, of a heart under these circumstances? a second marriage—could you believe it possible for the utmost inhumanity to offer it such an insult? yet that I am this insulted wretch is the cause of my troubling you with my misfortunes.

I returned to England. The captain of the ship became enamoured, during our passage, of my tears; and from superiority of fortune, brutally recommended a second husband to replace the loss of a first.

I had only one relation to receive me; a small sum of money was all that affliction had preserved, or injustice spared; that money is nearly exhausted; my relation is become a warm advocate for a mercenary sacrifice of my person; nay, has proceeded so far as to intimate, that I must seek a new situation, if I persist in my folly.

All principles of delicacy out of the question, let me ask you, what disposition I can have towards matrimony? my peace, my affections, my hopes, my dependencies, are lodged only in the grave; that I had escaped violation gave tranquility to the husband of my choice in a moment of the greatest horror; nor will I affront his memory by a legal prostitution.

It is true my spirits are broken, and my strength impaired;

yet if there is on earth a sheltering roof to be obtained, I will exert the one, and employ the other, in the benevolent owner's service. O, sir, will you not bestow some humane consideration on my complicated distress, and timely rescue me from the depth of despair? I am, sir, &c.

THEODOSIA.

To the Editor of the Mass. Mag.

MONITORIAL.

On Scoffing at Religion.

THE doctrines of the Christian religion are rational and pure. All that is revealed concerning the perfections of God, his moral government and laws, the destination of man, and the rewards and punishments of a future state, is perfectly consonant to the most enlightened reason. In some articles which transcend the limits of our present faculties, as in what relates to the essence of the Godhead, the fallen state of mankind, and their redemption by Jesus Christ, its doctrines may appear mysterious and dark. Against these the scoffer has often directed his attacks; as if whatever could not be explained by us, ought upon that account to be exploded as absurd.

It is unnecessary to enter, at present, on any particular defence of these doctrines, as there is one observation which, if duly weighed, is sufficient to silence the cavils of the scoffer. Is he not compelled to admit, that the whole system of nature around him is full of mystery? What reason, then, had he to suppose, that the doctrines of revelation, proceeding from the same author, were to contain no mysterious obscurity?

scurity? All that is requisite for the conduct of life, both in nature and in religion, divine wisdom has rendered obvious to all. As nature has afforded us sufficient information concerning what is necessary for our food, our accommodation, and our safety; so religion has plainly instructed us in our duty towards God, and our neighbour. But as soon as we attempt to rise towards objects that lie beyond our immediate sphere of action, our curiosity is checked; and darkness meets us on every side. What the essence is of those material bodies which we see and handle; how a seed grows up into a tree; how man is formed in the womb; or how the mind acts upon the body, after it is formed; are mysteries of which we can give no more account, than of the obscure and difficult parts of revelation. We are obliged to own the existence of the fact, though the explanation of it exceeds our faculties.

After the same manner, in natural religion, questions arise concerning the creation of the world from nothing, the origin of evil under the government of a perfect Being, and the consistency of human liberty and divine prescience, which are of as intricate nature, and of as difficult solution, as any questions in christian theology. We may plainly see, that we are not admitted into the secrets of providence, any more than into the mysteries of the Godhead. In all his ways, the Almighty is a God that hideth himself. He masketh darkness his pavilion. He holdeth back the face of his throne; and spreadeth a thick cloud upon it. — Instead of its being

any objection to revelation, that some of its doctrines are mysterious, it would be much more strange and unaccountable, if no such doctrines were found in it. Had every thing in the christian system been perfectly level to our capacities, this might rather have given ground to a suspicion, of its not proceeding from God; since it would have been then so unlike to what we find, both in the system of the universe, and in the system of natural religion. Whereas, according as matters now stand, the gospel has the same features, the same general character, with the other two, which are acknowledged to be of divine origin; plain and comprehensible, in what relates to practice; dark and mysterious in what relates to speculation and belief*. The cavils of the scoffer, therefore, on this head, are so far from having any just foundation, that they only discover his ignorance, and the narrowness of his views.

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* See this argument fully pursued, and placed in a strong light, by the masterly hand of Bishop Butler, in his *Analogy of Natural and Revealed Religion*.

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For the VERMONT MAGAZINE.
The INDIAN COTTAGE, a Tale founded on fact. Translated from the french for the Vermont Magazine.

(Continued from page 204.)

I TRAVERSED several provinces, in a solitary manner; when I met with the seed of any useful vegetable, I sowed it with care, thinking that if it was not for myself it might be for another, and always found consolation

in the idea that I could do good. In fact I should have found myself compleatly happy, had I not tormented myself with a violent desire of entering some city. I often gazed on their walls and towers at a distance, and wondered at the prodigious quantity of the shipping on their rivers; at the numerous caravans richly laden, which covered their roads in every direction. I admired the military troops in the richest and gayest array, which poured from all the provinces into the cities for their protection; the pompous march of the ambassadors with their splendid retinues, arriving constantly from foreign kingdoms, either to announce some happy events or form new alliances. I would sometimes advance as near as I durst to their avenues, contemplating with a degree of reverence the thick clouds of dust which the throng of travellers raised without intermission, and my heart would leap with joy when I could hear the confused noise of the croud, resembling that of an angry sea beating a patient shore. A congregation of men of so many different professions, would I then say to myself, who deposit in one common stock their industry, their riches, and their joys, must make of a city an heaven upon earth, but if I am debarred from entering that abode of happiness during the day, why cannot I go in at night. A poor little mouse in spite of all her enemies, goes and returns freely, when garbed in the sable mantle of night, he boldly quits the courage of the poor, and enters the palace of a king, the light of the stars is sufficient to guide his steps; why should I want the light of the sun.

I was near Dalhi when these reflections occurred to my mind; they emboldened me so much, that I entered the city that very night at the Lahorgate. I wandered at first through a long solitary street, the houses of which on the right and left had terrace walks, supported by strong arches, under which were some merchants shops. I saw here and there some extensive caravanfaries, well secured, and large market places where a profound silence reigned. I came near the interior part of the town and crossed the square of the Qmrahs. It was built with magnificent palaces, and decorated with elegant gardens, situated on the borders of the Gamma; here the air was filled with the sounds of a variety of instruments, and echo repeated the songs of several troops of young girls, dancing on the beach, as I perceived by the help of their perfumed flambeaux. I presented myself at the gate of one of the gardens, with a view to partake of the entertainment, but was repulsed by a parcel of slaves posted there with clubs, to drive away the peasants and beggars.— On quitting the quarter inhabited by the quality, I passed by several pagods of religion. Here I observed a large collection of wretched men and women, prostrated to the ground, which they moistened with their tears. I hastened away from these monuments of superstition. A little beyond, the piercing voices of the Molhabs, who announce the different hours of the night, convinced me that I was not far from a mosque. Not far off were the European factories, with their pavillions and watchmen, who exclaimed

exclaimed without intermission, *takerepar*, that is take care of yourself. I next passed by an enormous building, the rattling of chains and the groans from within, left me no doubt of its being a jail. I soon heard the shrieks of tortured people, issuing from an hospital, from whence I perceived some waggons filled with dead bodies; this spectacle was soon obliterated by the sight of a number of thieves; I met them flying in every direction, from the guards and patrols which succeeded them, and in their turn made way for a horde of beggars, who notwithstanding the severe usage they received at every door where they presented themselves, still solicited for a little sustenance. I could not avoid seeing, in different parts of the town, women prostituting themselves in a public manner, to obtain a scant support. At length quitting the streets, I came to the large field which surrounds the fortress where the great Mogul resides. It was covered with the tents of the Rajahs and Nobles of his guard, together with their squadrons, distinguished from one another by their flambeaux, colours, and long poles mounted with Thibet cows tails; a large ditch filled with water, and thick set with artillery, surrounded the fortress as well as the field. The light of the fires kept up by the guards, gave me a faint view of the towers, which apparently ascended to the sky, and of its ramparts lost in the horizon. I burnt with the desire to penetrate its awful walls: but some Korahs, or large whips suspended near by, soon cured me of my curiosity: I remained at some of the extremities among some negro slaves, who

permitted me to rest myself near a fire round which they were seated; from thence I considered attentively the imperial palace and soon made the following reflection: here is then the habitation of the happiest of mankind, all religion is preached to enforce obedience to his commands, for his glory alone do so many ambassadors arrive, the provinces are drained to fill his coffers, the caravans travel to enlarge his enjoyments, and all this tremendous armed host watch night and day in respectful silence, for his safety. Whilst I revolved these thoughts in my mind, my ears were struck with sudden shouts from every part of the field.—Eight camels, decorated with bandrolls passed by, upon enquiry I learnt that they were loaded with the heads of the rebels, which the victorious Moguls general had sent to him from the province of Decan, where one of his sons whom he had made governor thereof, had declared war against him three years before — Soon after arrived a courier, mounted on a dromedary, charged with dispatches to announce the loss of a capital town on the frontiers of India, which thro' the perfidy of its commander had fallen into the hands of the king of Persia. Another express sent by the king of Bengal, succeeded the former, and brought news, that some Europeans, to whom the emperor had granted liberty to establish a counting house, near the mouth of the Ganges, had lately erected a strong fortification, and secured the exclusive right of its navigation. Before that express had got out of sight, an officer at the head of a detachment, sallied from the castle

—the Mogul had ordered him to repair to the quarters of the Omrahs and secure three of them, suspected of holding a treasonable correspondence with the enemies, directing him to load them with chains and drag them before him — The day before the same officer had taken into custody a Mollah, who lavished the greatest encomiums on the king of Persia, and openly stigmatised the emperor of India for his infidelity, charging him with making use of wine in the face of the law of the great prophet. I learnt at the same time, that the Mogol had some minutes before caused one of his wives to be strangled, and had ordered her body to be thrown into the Ganges, together with two captains of his guard, who countenanced his son's rebellion. Whilst reflecting on these tragical events, a large column of fire issuing from the kitchens of the seraglio, attracted my attention. Its thick whirling smoke appeared like a cloud, and its light displayed openly to the view the tower of the fortress, its ditches, the field and the covert ways. In an instant the large brazen tymbals, and Karnafor long hautbois, sounded the alarm in a tremendous manner; squadrons of cavalry spread speedily all over the town, breaking open the houses which were yet shut, ordering their inhabitants to the palace, and whipping them into compliance. I soon experienced personally, how dangerous the vicinity of the great is to the poor. — The great are like a fire which burns even those who feed it with incense if they venture too near. I attempted to escape but found every thing secure enough to render my project abortive; nothing

could have saved me, had I not been providentially near the seraglio: I followed the elephants then employed by the Eunuchs in moving the women, and by that means secured an escape; for tho' the guards with their whips drove every man to the castle, the elephants with their trunks kept the guards off, so that sometimes pursued by the guards, and at others repulsed by the elephants, I finally got out of the confusion, and with the help of the light emitted by the conflagration, reached the extremity of the suburbs, where the poor, far from the great, enjoyed under their huts, the calm rest which generally follows labour.

There did I begin to have a little respite. I have at length seen a city, said I to myself; I have beheld the mansion of the master of nations: but how many masters have they themselves! — they must obey the call of nature to rest: they attend the dictates of ambition, voluptuousness, superstition and avarice: they have to fear whilst in the arms of sleep, a horde of wicked and wretched beings, who surround them, — thieves, beggars, courtezans, incendiaries, and even their soldiers, nobility, and clergy. What must a city be during the day if so much confused and disturbed at night! (*Concluded in our next.*)

The following ALLEGORY formerly made its appearance in a *Philadelphia newspaper*; and is said to come from the Pen of the celebrated DOCTOR FRANKLIN.

IN a dream I thought myself in a solitary temple. I saw a kind of phantom coming towards me,

me, but as he drew near, his form expanded and became more than human ; his robe hung majestically down to his feet ; six wings whiter than snow, whose extremities were edged with gold, covered a part of his body : then I saw him quit his material substance, which he had put on not to terrify me ; his body was of all the colours in the rainbow. He took me by the hair and I was sensible I was travelling in the ætherial plains without any dread, with the rapidity of an arrow sent from a bow drawn by a supple and nervous arm.

A thousand glowing orbs rolled beneath me : but I could only cast a rapid glance on all those globes distinguished by the striking colours with which they were diversified.

I now suddenly perceived so beautiful, so flourishing, so fertile a country, that I conceived a strong desire to alight upon it, my wishes were instantly gratified ; I felt myself gently landed on its surface, where I was surrounded by a balmy atmosphere. I found myself reposed at the dawn, on the soft verdant grass. I stretched out my arms, in token of gratitude, to my celestial guide who pointed to a resplendent sun, towards which swiftly rising, he disappeared in the luminous body.

I rose, and imagined myself to be transported into the garden of Eden. Every thing inspired my soul with soft tranquility. The most profound peace covered this new globe ; nature was ravishing and incorruptible here, and a delicious freshness expanded my sense to extacy ; a sweet odour accompanied the air I breathed ; my heart, which

beat with an unusual power, was immersed in a sea of rapture ; while pleasure, like a pure and immortal light, penetrated the inmost recesses of my soul.

The inhabitants of this happy country came to meet me ; and after saluting me they took me by the hand. Their noble countenances inspired confidence and respect ; innocence and happiness depicted in their looks ; they often lifted their eyes towards Heaven, and as often uttered a name which I afterwards knew to be that of the Eternal, while their cheeks were moistened with the tears of gratitude.

I experienced great emotion while I conversed with these sublime beings. They poured out their hearts with the most sincere tenderness ; and the voice of reason, most majestic, and no less melting, was, at the same time, conveyed to my enraptured ear.

I soon perceived this abode was totally different from that which I had left. A divine impulse made me fly into their arms ;—I bowed my knees to them ; but being raised up in the most endearing manner, I was pressed to the bosoms that enclosed such excellent hearts, and I conceived a presentiment of celestial amity, of that amity which united their souls, and formed the greatest portion of their felicity.

The Angel of darkness, with all his artifice, was never able to discover the entrance into this world !—Notwithstanding his ever-watchful malice, he never found out the means to spread his poison over this happy globe.—Anger, envy, and pride, were there

there unknown; the happiness of one appeared the happiness of all! an extatic transport incessantly elevating their souls at the sight of the magnificent and bountiful Hand that collected over their heads the most astonishing prodigies of the creation.

The lovely morning, with her humid saffron wings, distilled the pearly dew from the shrubs and flowers, and the rays of the rising sun multiplied the most enchanting colours, when I perceived a wood embellished by the opening dawn.

The youth of both sexes there sent forth hymns of adoration towards Heaven and were filled at the same time with the grandeur and majesty of God, which rolled almost visibly over their heads; for in this world of innocence, he vouchsafed to manifest him by means unknown to our weak understandings.

All things announced his august presence, the serenity of the air, the dyes of the flowers, the brilliancy of the insects, a kind of universal sensibility spread over all beings, and which vivified bodies that seemed the least susceptible of it, every thing bore the appearance of sentiment; and the birds stopped in the midst of their flight, as if attentive to the affecting modulations of their voices.

But no pencil can express the ravishing countenance of the young beauties whose bosoms breathed love. Who can describe that love of which we have not any idea, that love for which we have no name, that love, the lot of pure intelligent beings. Divine love, which they only can conceive and feel? The tongue of man, incapable,

must be silent!—The remembrance of this enchanting place suspends at this moment all the faculties of my soul.

The sun was rising—the pencil falls from my hand.—Oh, Thomson, never did your Muse view such a sun!—What a world, and what magnificent order! I trod with regret, on the flowery plants, endued, like that which we call sensitive, with a quick and lively feeling; they bent under my foot, only to rise with more brilliancy: the fruit gently dropped, on the first touch, from the complying branch, and had scarcely gratified the palate when the delicious sensation of its juices were felt glowing in every vein: the eye, more piercing, sparkling with uncommon lustre; the ear was more lively; the heart, which expanded itself all over nature, seemed to possess and enjoy its fertile extent: the universal enjoyment did not disturb any individual; for union multiplied their delights, and they esteemed themselves less happy in their own fruition than in the happiness of others.

This sun did not resemble the comparative paleness and weakness which illuminates our gloomy, terrestrial prison; yet the eye could bear to gaze on it, and, in a manner, plunge itself in a kind of ecstasy in it's mild and pure light: it enlivened at once the sight and the understanding, and even penetrated the soul. The bodies of those fortunate persons became as it were transparent: while each read in his brothers heart the sentiments of affability and tenderness with which himself was affected.

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There darted from the leaves of all the shrubs that the planet enlightened, a luminous matter which resembled, at a distance, all the colors of the rainbow ; its orb, which was never eclipsed, was crowned with sparkling rays that the daring prism of Newton could not divide.——

When this planet set, six brilliant moons floated in the atmosphere ; their progressions, in different orbits, each night formed a new exhibition. The multitude of stars, which seem to us as if scattered by chance, were here seen in their true point of view, and the order of the universe appeared in all its pomp and splendor.

In this happy country, when a man gave way to sleep, his body, which had none of the properties of terrestrial element, gave no opposition to the soul, but contemplated in a vision, bordering on reality, the lucid religion, the throne of the Eternal, to which it was soon to be elevated. Men awaked from a light slumber without perturbation or uneasiness ; enjoying futurity by a forcible sentiment of immortality, being intoxicated with the image of an approaching felicity, exceeding that which they already enjoyed.

Grief, the fatal result of the imperfect sensibility of our rude frames ! was unknown to these innocent men ; a light sensation warned them of the objects that could hurt them ; and nature removed them from the danger, as a tender mother would gently draw her child by the hand from a pitfall.

I breathed more freely in this habitation of joy and concord, my existence became most valua-

ble to me ; but in proportion as the charms which surrounded me were lively, the greater was my sorrow when my ideas returned to the globe I had quitted. All the calamities of the human race united as in one point to overwhelm my heart, and I exclaimed piteously—‘ Alas ! the world I inhabited formerly resembled yours ; but peace, innocence, chaste pleasures soon vanished.—Why was I ever born among you ? What a contrast ! The earth that was my sorrowful abode is incessantly filled with tears and sighs : there the smaller number oppresses the greater ; the dæmon of property infects what he touches, and what he covets. Gold is there a God, and they sacrifice on his altar, love, humanity, and the most valuable virtues.

‘ Shudder, you that hear me ! The greatest enemy man has is *man* ; his chiefs are his tyrants ; they make all things bend under the yoke of their pride or their caprice ; the chains of oppression are in a manner extended from pole to pole : a monster who assumes the masque of glory, makes lawful whatever is most horrible, violence and murder. Since the fatal invention of an inflammable powder, no mortal can say, To-morrow I shall repose in peace ;—to-morrow the arm of despotism will not crush my head ;—to-morrow dreadful sorrow will not grind my bones ;—to-morrow the wailings of an useless despair, proceeding from a distressed heart, will not escape my lips, and tyranny bury me alive as in a stone coffin !

‘ Oh, my brethren ! weep, weep over us ! We are not only surrounded with chains and executioners,

cutioners, but are moreover dependent on the seasons, the elements, and the meanest insects. All nature rebels against us; and even if we subdue her, she makes us pay dearly for the benefits our labour forces from her. The bread we eat is earned by our tears and the sweat of our brow; then greedy men come and plunder us, to squander it on their idle favorites.

‘Weep, weep with me, my brethren! Hatred pursues us; revenge sharpens its poinard in the dark; calumny brands us, and even deprives us of the power of making our defence; the object of friendship betrays our confidence, and forces us to curse this otherwise consolatory sentiment. We must live in the midst of all the strokes of wickedness, error pride, and folly.’

Whilst my heart gave a free course to my complaints, I saw a band of shining seraphs descending from Heaven; on which shouts of joy were immediately sent forth from the whole race of these fortunate beings. As I gazed with astonishment, I was accosted by an old man, who said, ‘Farewell my friend! the moment of our death draws near; or rather, that of a new life. The ministers of the God of clemency are come to take us from this earth; we are going to dwell in a world of still greater perfection.’—‘Why, father,’ said I, ‘are you, then, strangers to the agonies of death, the anguish, the pain, the dread, which accompany us in our last moments?’—

‘Yes, my child,’ he replied, ‘these angels of the Highest come at stated periods, and carry us all away, opening to us the

road to a new world, of which we have an idea by the undoubted conviction of the unlimited bounty and magnificence of the Creator.’

A chearful glow was immediately spread over their countenances, their brows already seemed crowned with immortal splendor; they sprang lightly from the earth in my sight; I pressed the sacred hand of each for the last time, while with a smile they held out the other to the seraph, who had spread his wings to carry them to heaven.

They ascended all at once, like a flock of beautiful swans, that taking flight raise themselves with majestic rapidity over the tops of our highest palaces. I gazed with sadness; my eye followed them in the air, until their venerable heads were lost in the silver clouds, and I remained alone on this magnificent desert land.

I perceived I was not yet fitted to dwell in it, and wished to return to this unfortunate world of expiation: thus the animal escaped from his keeper returns, following the track of his chain, with a mild aspect and enters his prison. Awaking, the illusion was dispelled, which is beyond the power of my weak tongue or pen to describe in its full splendor: but this illusion I shall forever cherish; and, supported by the foundation of hope, I will preserve it until death in the inmost recesses of my soul.

Extract from Knox Essays.

On the fear of growing old.

AMONG the various follies, by which we encrease the natural and unavoidable miseries of life, is the dread of approaching

ing age. The sight of a grey hair is often caused a severer pang than the loss of a child or a husband. After a certain age, every returning birth-day is saluted with silent sorrow, and we conceal the number of our years with as much solicitude as the consciousness of an atrocious crime.

This weakness arises, in great measure, from a defective education. They who have never been taught to consider any thing valuable but youth, beauty, and dissipating pleasure, will naturally feel themselves reduced to a state of dependency, when they behold all, for which life appears worth possessing, on the eve of departure. That middle age, at which all the powers of the mind and body are in complete perfection, is loathed as if it were the age of decrepitude. The boundaries of life, by nature sufficiently circumscribed, are still farther contracted by the empty votary of fashion, and from threescore and ten it shrinks to thirty. It has been currently reported, that many fashionable beauties have expressed a devout wish, that they might not survive their thirtieth birth-day. To sink in the horizon of the gay world, and to see other suns soaring in all the glorious majesty of youth and beauty, was more than they imagined their delicate natures could possibly sustain.

But as life is sweet, and death not always exorable, they and their many imitators will probably be inclined to live on, even when they are arrived at the formidable age of thrice ten years. It will then be but common charity to endeavor to convince them, that there are methods, which may render the long and dismal

period which is to follow, not only comfortable to themselves, but agreeable to others. They will not any longer be under the necessity of dressing at sixty in the garb of sixteen, nor of painting and patching a shrivelled skin, nor of spending that time at the look-glass, which should be devoted to the mirror and the beauty of holiness.

For the enjoyment of the space from thirty to threescore, it will be necessary to have laid in a stock of good humor. But the temper must be cultivated at an early age, in order to be cultivated with success. The years from eight to eighteen must not be exclusively devoted to external ornament, and the arts of catching admiration. Many efforts must be made during this period to overcome spite, envy, peevishness, stubbornness, sullessness, and all those ugly qualities, which, though they may lie dormant while youth and beauty secure submission, will afterwards break out in all the fullness of their horrors, when flattery is silent, and admiration no more. But good humor will rise to supply the charms of departed beauty; and good sense, properly improved, will leave no part of life without the means of pleasing and receiving pleasure.

But there is no method of inspiring good humour and good sense so effectual, as that of forming a taste for polite letters, and polite arts at an early age. Whatever pleases habitually, equably, & innocently, cannot fail to sweeten the temper. Books besides that they are usually addressed to the taste, and on that account possess a beneficial influence on the temper;

abound with maxims and with precepts of sovereign efficacy in the improvement of the heart, the temper, and the understanding. Drawing and music, seriously and attentively pursued, are peculiarly efficacious in refining, exalting, and sweetening the disposition. Every thing, indeed, which addresses itself to the finer faculties of the human constitution, has, in some degree, this valuable effect; and she, who has been early taught to value the beauties of the mind, will find its graces expanding to their highest perfection, at the very age in which the blossoms of personal beauty wither and decay.

If, as we grow old, we grow wiser and better, surely we shall have no reason to repine, since our real happiness is always proportioned to our wisdom and our goodness; and we can scarcely avoid growing wiser and better by age, if our minds have been early improved with learning, and duly tinctured with virtue and religion. Time and experience naturally lead to improvement; and, if our hearts are rightly disposed, we shall find, in the conscious improvement of our minds and morals, one of the sweetest pleasures of which our nature is capable.

However unreasonable the excessive dread of approaching old age, in either sex, it is certainly more excusable, on many accounts, in women than in men. In men it is a mark of weakness, want of principle, and want of sense. Yet how many do we daily see with wrinkled brows and bloodless cheeks, and tottering legs and hoary looks, decorating their walking skeletons with every cosmetic art, and

haunting every scene of vice and vanity, with all the wantonness of a stripling of eighteen! There is natural dignity, authority, and beauty, in old age, amply supported, which such a sign for that absurd affectation of youth, which can only render them wretched and ridiculous.

To consider the advanced periods of life as of no value argues a great defect of religious principle. They constitute the proper season for the pleasures of devotion and of practical piety. They furnish a most desirable opportunity for advancing our nature to all attainable perfection, and fulfilling the purposes of our existence by benevolence and beneficence. They enable us to aspire after, and to obtain, that beauty which shall not pass away, and that youth which shall be immortal.

An Essay.

I HAVE frequently been amazed at the ignorance of almost all the European travelers, who have penetrated any considerable way eastward into Asia. They have all been influenced either by motives of commerce or piety, and their accounts are such as might reasonably be expected from men of a very narrow or very prejudiced education, the dictates of superstition, or the result of ignorance. Is it not surprising, that, of such a variety of adventures, not one single philosopher should be found among the number? For as to the travels of Gemelli, the learned are long agreed that the whole is but an imposture.

There is scarce any country, how rude or uncultivated soever, where the inhabitants are not possessed of some peculiar secrets, either in nature or art, which might be transplanted with success. Thus, for instance, in Siberian Tartary, the natives extract a strong spirit from milk, which is a secret unknown to the chymists of Europe. In the most savage parts of India they are possessed of the secret of dying vegetable substances scarlet, and likewise that of refining lead into a metal, which, for hardness and colour, is little inferior to silver; not one of which secrets but would, in Europe make a man's fortune. The power of the Asiatics in producing winds, or bringing down rain, the Europeans are apt to treat as fabulous, because they have no instances of the like nature among themselves: but they would have treated the secrets of gunpowder and the mariner's compass in the same manner, had they been told the Chinese used such arts, before the invention was common with themselves at home.

Of all the English philosophers, I most reverence Bacon, that great and hardy genius. He it is who, undaunted by the seeming difficulties that oppose, prompts human curiosity to examine every part of nature; and even exhorts man to try whether he cannot subject the tempest, the thunder, and even earthquakes, to human control. Oh! had a man of his daring spirit, of his genius, penetration, and learning, travelled to those countries which have been visited only by the superstitious and mercenary, what might not mankind expect! how would he

enlighten the regions to which he travelled! and what a variety of knowledge and useful improvement would he not bring back in exchange!

There is probably no country so barbarous, that would not disclose all it knew, if it received equivalent information; and I am apt to think, that a person, who was ready to give more knowledge than he received, would be welcome wherever he came. All his care in travelling, should only be to suit his intellectual banquet to the people with whom he conversed: he should not attempt to teach the unlettered Tartar astronomy, nor yet instruct the polite Chinese in the arts of subsistence: he should endeavor to improve the barbarian in the secrets of living of living comfortably: and the inhabitant of a more refined country in the speculative pleasures of science. How much more nobly would a philosopher, thus employed, spend his time, than by sitting at home, earnestly intent upon adding one star more to his catalogue, or one monster more to his collection? or still, if possible, more triflingly sedulous in the incatenation of fleas, or the sculpture of cherry stones?

I never consider this subject, without being surprised that none of those societies, so laudably established in England for the promotion of arts and learning, have ever thought of sending one of their members into the most eastern parts of Asia, to make what discoveries he was able. To be convinced of the utility of such an undertaking, let them but read the relations of their own travellers. It will there be found

miscellaneous knowledge, and his manners humanized by an intercourse with men. He should be in some measure, and enthusiast to the design; fond of travelling, from a rapid imagination, and an innate love of change: furnished with a body capable of sustaining every fatigue, and a heart not easily terrified at danger.

The TABLET.

“The more untaught and inconsiderate men are, the more entirely they are swayed by the passion that is uppermost.”

THOSE who assert, that human nature is the same in all ages and situations, do not speak with precision. The observation is partly true; but it is not wholly so. Men act equally in all stages of society, under the impulse of such motives as have the strongest influence.—Civilization does not destroy the passions, nor prevent the mind from being warped by prejudices. In different situations, however, different passions take the lead, and men of education and reflection learn to make one passion subservient to another in such a degree, that that, which from present circumstances might be supposed to be uppermost, is not the predominating one. This is the effect of acting by system, controuling the mental operations by habits of order and self-denial.—Some men, though they are constantly opposed to opposition, and meet with a thousand rubs and difficulties, seldom exhibit any marks of resentment or disquietude. The passion of anger resides in such a breast, as much as it does in one, that appears more turbulent and untractable.

—But a sensible man knows that unless he governs his spirits, he will defeat his own views; and this makes him conquer his anger, by subjecting it to the sway of avarice or ambition. Thus it appears that human nature may be so managed, that it cannot, judging from appearances and effects, be called precisely the same in all situations.”

Persons, who have lived long under the restraints of good laws, and have been blessed with the refined regulations of civilized life, are changed into different kinds of beings, from those who have been educated under rude or careless institutions. The force of the passions is not only restrained, but their vent and direction becomes very different. A well bred man will not quarrel with his family or neighbors. He overlooks those little mistakes and incidents which throw a clown into petulance and anger. The objects which employ the mind of an ambitious citizen are calculated to soften and humanize the temper, and silence the impetuosity of passion, which rages with such violence in low scenes of life.

No conjectures can be formed how humane and amiable men may be rendered by more perfect institutions and laws.—Were a person only acquainted with the conduct of people in obscure villages, he would not conceive it possible, how great a difference of deportment prevailed in cultivated society. May we not extend the idea, and anticipate improvements in the art of happy living as far superior to any that have yet been experienced, as the best specimens now known

are.

found, that they are as often deceived themselves, as they attempt to deceive others. The merchants tell us, perhaps, the price of different commodities, the methods of baling them up, and the properest manner for an European to preserve his health in the country. The missionary, on the other hand, informs us with what pleasure the country to which he was sent embraced Christianity, and the numbers he converted; what methods he took to keep Lent in a region where there were no fish, or the shift he made to celebrate the rites of his religion, in places where there were neither bread nor wine: such accounts, with the usual appendages of marriages and funerals, inscriptions, rivers and mountains, make up the whole of an European traveller's diary: but as to all the secrets of which the inhabitants are possessed, those are universally attributed to magic; and when the traveller can give no other account of the wonders he sees performed, he very contentedly ascribes them to the devil.

It was an usual observation of Boyle, the English chymist, that if every artist would but discover what new observations occurred to him in the exercise of his trade, philosophy would thence gain innumerable improvements. It may be observed, with still greater justice, that if the useful knowledge of every country, howsoever barbarous, was gleaned by a judicious observer, the advantages would be inestimable. Are there not, even in Europe, many useful inventions, known or practised but in one place? The instrument, as an example, for cutting down corn in Ger-

many, is much more handy and expeditious, in my opinion, than the sickle used in England. The cheap and expeditious manner of making vinegar, without previous fermentation, is known only in a part of France. If such discoveries therefore remain still to be known at home, what funds of knowledge might not be collected in countries yet unexplored, or only passed through by ignorant travellers in hasty caravans?

The caution with which foreigners are received into Asia, may be alledged as an objection to such a design. But how readily have several European merchants found admission into regions the most suspicious, under the character of Sanjapans or northern pilgrims? To such, not even China itself denies access.

To send out a traveller properly qualified for these purposes, might be an object of national concern: it would in some measure, repair the breaches made by ambition; and might show that there were still some who boasted a greater name than that of patriots, who professed themselves lovers of men.

The only difficulty would remain in choosing a proper person for so arduous an enterprise. He should be a man of a philosophic turn, one apt to deduce consequences of general utility from particular occurrences; neither swollen with pride, nor hardened by prejudice; neither wedded to one particular system, nor instructed only in one particular science: neither wholly a botanist, nor quite an antiquarian. His mind should be tinged with
miscellaneous

are to the worst? To live quietly and happily is a science which can be learnt by study and attention. The best natural disposition, and the greatest sincerity of heart, which man ever possessed, will not secure his friends from unsocial passions, unless by art and education he has been taught to curb them. I will close this specimen by an extract from an author who understood well the texture of the human mind. His remarks are sprightly and sensible.

“Persons that are well educated have learned to study their ease and the comforts of life: to tie themselves up to certain rules and decorums for their own advantage, and often submit to small inconveniencies to avoid greater. Among the lowest vulgar, and those of the meanest education at all, you seldom see a lasting harmony; you shall see a man and his wife, that have a real affection for one another, be full of love one hour and disagree the next about a trifle; and the lives of many are made miserable, from no other fault in themselves than the want of manners and discretion. Without design, they will often talk imprudently, till they raise one another's anger, which neither of them being able to stifle—the scolds at him—he beats her—she bursts into tears—this moves him—he is sorry—both repent, and are friends again—and with all the sincerity imaginable, resolve never to quarrel for the future, as long as they live: All this will pass between them in less than half a day, and will perhaps be repeated once a month or oftener, as provocations may offer, or either of them is more or less prone to anger. Affection

C.

never remained long uninterrupted between two persons without art: and the best friends, if they are always together, will fall out, unless great discretion be used on both sides.”

Anecdote of Mrs. Siddons, a famous actress of London.

IT is said of this celebrated lady that her first entrance into the theatrical life was at Bath where she was estimated according to her merit.—So brilliant a display of genius soon attracted the attention of the managers of the theatres in London, who having attended her exhibitions, offered her a more handsome salary for her services than the theatre of Bath could afford.—The friends of the theatre at Bath were exceedingly loath to part with her, and she had received so flattering proofs of their regard that the idea of separation could not be realized without pain on her side. However an advantageous bargain was made, her remove to London determined on, and notice was given in the bills that on her benefit night she would give her reasons in full for quitting Bath, to such of her friends as would do her the honor to attend;—On the night appointed, the house was exceedingly crowded, and so great was the anxiety of the public for the expected apology that an animated performance dragged on heavily. At length the play was over, Mrs. Siddons appeared and after a pathetic address, and concise statement of the additional advantages she expected to find that London had over Bath, she informed the audience that she should close by exhibiting five additional reasons only—she gave a rap on the ar-

ras and her five little children entered in graceful succession, complimented the company, and followed their accomplished mamma across the stage. A stroke so truly theatrical could not fail of deeply interesting the audience.—The company quitted the theatre in tears after throwing on the stage a handsome sum as a tribute of respect for maternal tenderness so engagingly displayed.

The S E A T of A P O L L O.

S E L E C T E D P O E T R Y.

EULOGIUM ON RUM

BY J. SMITH.

ARISE! ye pimpled, tipling race, arise!
From ev'ry town and village tavern, come!
Shew your red noses, and o'erflowing eyes

And help your poet chant the praise of Rum.
The cordial drop, the morning dram, I sing,
The mid-day toddy, and the evening sling.

Hail, mighty Rum! and by this gen'ral name,
I call each species—whisky, gin, or brandy:
(The kinds are various—but the effects the same;
And to I choose a name that's short and handy;
For, reader, know, it takes a deal of time,
To make a crooked word lie smooth in rhyme.)

Hail, mighty Rum! thy song inspiring merit,
Is known to many a bard in these our days:
Apollo's drink, they find, is void of spirit—
Mere chicken-broth—insipid as their lays:
And, pleas'd, they'd give a riv'let—aye a sea,
Of tuneful water, for one quart of thee!

Hail, mighty Rum! how wond'rous is thy pow'r!
Unwarm'd by thee, how would our spirits fail,
When dark December comes, with aspect frow,
And, sharp as razor, blows the northern gale!
And yet thou'rt grateful in that sultry day,
When raging Sirius darts his fervid ray.

Hail, mighty Rum! to thee the wretched fly:
And find a sweet oblivion of their woes;
Lock'd in thy arms, as in the grave, they lie—
Forget their kindred—and forgive their foes.

And

And Lethe's stream, (so much extoll'd by some,
In ancient times) I shrewdly guess, was Rum.

Hail, mighty Rum! what can thy pow'r withstand!

E'en lordly Reason flies thy dreadful face:

And Health, and Joy, and all the lovely band,

Of social Virtues, shun thy dwelling place:

(For in whatever breast it rears its throne,
Like Turkish monarchs, Rum must rule alone.)

When our bold fathers cross'd the Atlantic wave,

And here arriv'd—a weak defenceless band—

Pray, what became of all the tribes so brave—

The savage owners of this happy land?

Were they sent headlong to the realms below,

“By doom of battle?” friend, I answer no.

Our fathers were too wise to think of war;

They knew the woodlands were not quickly pass:

They might have met with many an ugly scar—

Lost many a foretop—and been beat at last.

But Rum, assisted by his son, Diseste,

Perform'd the business with surprising ease.

And would our western brethren be less proud, or,

In other words, throw by their gun and drum—

For ducks and squirrels, save their lead and powder,

And send the tawny rogues some pipes of rum—

I dare predict, they all would gladly suck it;

And ev'ry mother's son soon *kick the bucket*.

But lo! the ingratitude of Adam's race!

Tho, all these clever things to Rum we owe—

Gallons of ink are squirted in his face;

And his bruised back is bang'd with many a blow;

Some hounds of note have rung his funeral knell,

And ev'ry puppy joins the gen'ral yell,

So have I seen (the simile is fine—

And wonderfully pat—tho' rather old)

When rising Phœbus shot his rays benign,

A flock of sheep come skipping from the fold;

Some restless sheep cries baa: and all the throng,

Ewes, rams, lambs, weathers, bellowing pour along,

But fear not, Rum, tho' fiercely they assail,

And none but I, the bard, thy cause defend,

Think not thy foes—tho' num'rous—shall prevail,

Thy pow'r diminish, or thy being end;

Tho' spurn'd from table, and the public eye,

In the snug closer safely shalt thou lie.

And oft, when Sol's proud chariot quits the sky,

And humbler Cynthia mounts her one-horse chair,

So that snug closet shall thy vor'ry fly ;
 And, rapt in darkness, keep his orgies there ;
 Ift the full bottle, joyous, to his head,
 Then, great as Cæſar, reel ſublime to bed.

Burlington, Dec. 7th, 1789.

OCCASIONAL ADDRESS,

Spoken by Miſs HARRISON, at the Theatre in Boſton, on the
 Evening of the Benefit for the unfortunate Americans, captives in
 Africa.

A Son the parching boſom of the plain
 Deſcend the genial ſhowers of kindly rain,
 As the blue tint of Heaven with fragrant breeze,
 Diſpels the pallid ſpectre of diſeaſe,
 So thro' the wounded mind, and thrilling ſenſe,
 Flows the ſweet balm of bleſt Benevolence :
 The loſt wretch, by daily torture ſtorn,
 No wakes to weep, and only lives to mourn,
 In with electric touch new powers impart,
 And warm to infant life the paſſied heart ;
 Did the rais'd eye unwonted language ſpeak,
 And drops of tranſport bathe the red'ning cheek ;
 With looks, that bleſs the ſaving hand regard,
 And give to feeling worth a rich reward.
 That rich reward be yours—whoſe boſoms ſhare,
 The ſufferer's wrong, and feel his patient tear :
 Who, while your Powell's generous heart expands,
 While pity pleads, and ſocial right commands,
 From your full ſtores the liberal boon afford,
 And with the wretched ſhare the plenteous board ;
 With him who once in fortune's ſplendor ſhone,
 And call'd the hospitable roof his own,
 Saw his lov'd offspring climb his parent knee,
 And weep to hear the tale of miſery ;
 Perhaps, by valour's glorious fervor led,
 In fields of fame the ſetter'd exile bled,
 And with your Patriot Hero, bravely roſe
 The ſcourge of your's and ſacred Freedom's foes.
 Then if that Patriot Hero claims your love,
 While diſtant realms his deathleſs deeds approve,
 Still he ſhines his grateful country's boaſt,
 The central Sun, that lights her brilliant coaſt.
 From the dark dungeon of ſupreme deſpair,
 His bleeding friends, his priſon'd comrades,
 Not that arm the grinding ſetter feel,
 Which dauntleſs Freedom brae'd with nerves of ſteel,
 Not the villain—ſcourge diſgrace the brave,
 Nor free Columbians wear the ſtamp of Slaves.

And

And you, ye *Civic Band*! whose peaceful days,
Disclaim the trophied field and warrior's praise,
Whose social virtues *gentler* cares bestow,
On the soft plainings of domestic woe!
If ere the spell of powerful charms could move,
While fond enchantment melts the soul to love,
Bids the fix'd eye's expressive glance impart,
The softest secret of the speaking heart,
With kindred souls regard the *Lover's* prayer,
Whom fiercer pangs than cruel absence tear;
And while the chaste *ALMERIA's* fancied sighs,
Call the bright tear-drop from resistless eyes,
Let *real* woes one liquid gem receive,
To *real* want the boon of Bounty give;
Since e'en your *pleasures* form a kind pretence,
To deal the blessings of BENEVOLENCE.

AN ODE.

ADDRESSED TO LAURA.

BY COL. DAVID HUMPHREYS.

OH, lovely Laura, may a youth,
Inspir'd by beauty, urg'd by truth,
Disclose the heart's alarms,
The fire in raptur'd breasts that glows,
Th' impassion'd pang on love that grows,
And dare to sing thy charms!
Enough with war my lay has rung;
A softer theme awakes my tongue;
'Tis beauty's force divine:
Can I resist that air, that grace,
The harmony of form and face?
For ev'ry charm is thine.
Of health, of youth th' expanding flush,
Of virgin fear the flying blush,
With crimson stain thy cheek:
The bee such nectar never sips,
As yield the rose-buds of thy lips,
When sweetly thou dost speak.-
'Tis thine the heaviest heart to cheer,
Those accents, drank with eager ear,
So musically roll:
Where swells the breast, the snow-white skin,
Scarcely hides the secret thoughts within,
Nor needs disguise that soul.
With thee, of cloudless days I dream;
Thy eyes, in morning splendors, beam,

Selected Poetry:

exquisitely fair—
 Wipe it! as o'er thy back and breast,
 In brown ringlets neatly drest,
 Unwinds a length of hair.
 And, oh, let me gaze and gaze,
 While love-sick fancy fondly strays,
 And feasts on many a kiss;—
 For as let tides of rapture roll,
 And may we mingle soul with soul,
 In extacies of bliss!

A N E L E G Y

On lieutenant Dehart, Vol. Aid to general Wayne.*

(By the same.)

WHEN autumn all humid and drear
 With darkness and storms in his train
 Announcing the death of the year,
 Despoil'd of its verdure the plain:

When horror congenial prevail'd,
 Where graves are with fearfulness trod,
 De Hart by his sister was wail'd,
 His sister thus sigh'd o'er his sod:

'Near Hudson, a fort, on these banks,
 'Its flag of defiance unfurl'd:

'He led to the storm the first ranks;
 'On them, iron tempests were hurl'd.

'Transpierc'd was his breast with a ball—
 'His breast a red fountain supply'd,

'Which, gushing in waves still and small,
 'Distain'd his white bosom and side.

'His visage was ghastly in death,
 'His hair, that so lavishly curl'd,

'I saw, as he lay on the heath,
 'In blood, and with dew-drops impearl'd.

'How dumb is the tongue, that could speak
 'Whate'er could engage and delight!

'How faded the rose on his cheek!
 'Those eyes, how envelop'd in night!

'Those eyes, that illumin'd each soul,
 'All darken'd to us are now grown:

'In far other orbits they roll,
 'Like stars to new systems when gone.

'We

* This young warrior was killed in the attack on the block-house, near Fort Lee, 1780.

Selected Poetry.

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' My brother, the pride of the plain,
' In vain did the graces adorn;
' His blossom unfolded in vain,
' To die like the blossom of morn.

' Oh war, thou hast wasted our clime,
' And tortur'd my bosom with sighs:
' My brother, who fell ere his prime,
' Forever is torn from my eyes.

' To me, how distracting the storm,
' That blasted the youth in his bloom!
' Alas, was so finish'd a form
' Design'd for so early a tomb?

' How bright were the prospects that shone!
' Their ruin 'tis mine to deplore—
' Health, beauty, and youth were his own,
' Health, beauty, and youth are no more.

' No blessings of nature and art,
' Nor music that charm'd in the song,
' Nor virtues that glow'd in the heart,
' Dear youth, could thy moments prolong!

' Thrice six times the spring had renew'd
' Its youth and its charms for the boy;
' With rapture all nature he view'd,
' For nature he knew to enjoy.

' But chiefly his country could charm:
' He felt—'twas a generous heat—
' With drums and the trumpet's alarm,
' His pulses in consonance beat.

' Ye heroes, to whom he was dear,
' Come weep o'er this sorrowful urn,
' Come ease the full heart with a tear—
' My hero will never return:

' He died in the dawn of applause,
' His country demanded his breath;
' Go, heroes, defend the same cause,
' Avenge with your country his death.'

So sang on the top of the rocks,
' The virgin in sorrow more fair;
In tears her blue eyes; and her locks
Of asburn flew loose on the air.

I heard, as I pass'd down the stream;
The guards of the foe were in view;
To enterprize fir'd by the throe,
I bade the sweet mourner adieu.

THE SHEPHERD AND THE
PHILOSOPHER BY GAY.

REMOTE from cities liv'd a swain,
Unvex'd with all the cares of gain;
His head was silver'd o'er with age,
And long experience made him sage;
In summer's heat and winter's cold,
He fed his flock and penn'd the fold;
His hours in cheerful labour flew,
Nor envy nor ambition knew:
His wisdom and his honest fame,
Through all the country rais'd his name.

A deep philosopher (whose rules
Of moral life were drawn from schools)
The Shepherd, s hemely cottage sought,
And thus explor'd his reach of thought.

Whence is thy learning? Hath thy toil,
O'er books consum'd the midnight oil?
Hast thou old Greece and Rome survey'd,
And the vast sense of Plato weigh'd?
Hath Socrates thy soul refin'd,
And hast thou fathom'd Tully's mind?
Or, like the wise Ulysses, thrown,
By various fates on realms unknown,
Hast thou through many cities stray'd,
Their customs, laws, and manners weigh'd?

The shepherd modestly reply'd,
I ne'er the paths of learning try'd;
Nor have I roam'd in foreign parts,
To read mankind, their laws and arts;
For man is practis'd in disguise,
He cheats the most discerning eyes;
Who by that search shall wiser grow,
When we ourselves can never know?
The little knowledge I have gain'd,
Was all from simple nature drain'd;
Hence my life's maxims took their rise,
Hence grew my settled hate to vice.

The daily labours of the bee,
Awake my soul to industry,
Who can observe the faithful ant,
And not provide for future want?
My dog (the trustiest of his kind)
With gratitude inflames my mind.
I mark his true, his faithful way,
And in my service copy Tray,
In constancy and nuptial love,
I learn my duty from the dove.

The hen, who from the chilly air,
With pious wing, protects her care;
And ev'ry soul that flies at large,
Instructs me in a parent's charge.
From nature too I take my rule,
To shun content and ridicule.
I never, with important air,
In conversation overbear.
Can grave and formal pass for wise,
When men the solemn owl despise?
My tongue within my lips I rein;
For who talks much must talk in vain.
We from the wordy torrent fly:
Who listens to the chattering pyc?
Nor would I, with felonious flight,
By stealth invade my neighbour's right,
Rapacious animals we hate:
Kites, hawks, and wolves, deserve their fate.
Do not we just abhorrence find,
Against the toad and serpent kind?
But envy, calumny, and spite,
Bear stronger venom in their bite.
Thus every object of creation,
Can furnish hints to contemplation;
And from the most minute and mean,
A virtuous mind can morals glean.
Thy fame is just, the sage replies:
Thy virtue proves thee truly wise.
Pride often guides the author's pen,
Books as affected are as men:
But he who studies nature's laws,
From certain truth his maxims draws;
And those, without our schools, suffice,
To make men moral, good, and wise.

Inscription on an Urn at Lord Cork's, to the memory of the Dog Hector.

STRANGER, behold thy mighty Hector's tomb!
See! to what end both dogs and heroes come,
These are the honors by his master paid
To Hector's manes and lamented shade:
Nor words nor honors can enough commend
The social dog—nay more, the faithful friend!
From nature all his principles he drew;
By nature faithful, vigilant, and true;
His looks and voice his inward thoughts express'd;
He growl'd in anger, and in love carefs'd,
No human falsehood lurk'd beneath his heart;
Brave without boasting, generous without art.
When Hector's virtues man, proud man! displays,
Track them adorn his tomb with Hector's praise.

LAWs of the UNION.

An act making appropriation for the support of the military establishment of the United States for the year one thousand seven hundred and ninety four.

Sec 1. **B**e it enacted by the Senate and house of representatives of the United States of America, in congress assembled, That for the support of the military establishment of the United States, for the year one thousand seven hundred and ninety four; for repairs and articles directed to be made and purchased by the president of the United States; for invalid pensioners; for fortifying certain ports and harbors: and for the purchase of cannon, implements and shot, there be appropriated a sum of money not exceeding one million, six hundred and twenty nine thousand, nine hundred and thirty six dollars, and one cent; that is to say: For the pay of the legion of the United States, three hundred and three thousand, six hundred and eighty four dollars: For subsistence, three hundred and twelve thousand, five hundred and sixty seven dollars, and seventy five cents: For forage, thirty one thousand, six hundred and thirty two dollars: For clothing, one hundred and twelve thousand dollars: For equipments for the cavalry, seven thousand, three hundred and fourteen dollars and five cents: For horses for the cavalry, sixteen thousand dollars: For bounty to the soldiers, five thousand dollars: For the hospital department, twenty

thousand dollars: For the ordnance department, six thousand seven hundred and fifteen dollars, and thirty two cents: For defensive protection of the frontiers, one hundred and thirty thousand dollars: For the Indian department, fifty thousand dollars: For the quarter master's department, one hundred and fifty thousand dollars: For contingencies of the war department, thirty thousand dollars: For repairs and articles directed to be made and purchased by the president of the United States, two hundred and two thousand, seven hundred and eighty three dollars, and thirty four cents: For invalid pensioners, eighty thousand, two hundred, and thirty nine dollars, and fifty five cents: For fortifying certain ports and harbors of the United States, and purchasing the lands necessary for the erection of the same, seventy six thousand dollars: For the purchase of cannon, implements and shot, ninety six thousand dollars.

Sec. 2. *And be it further enacted,* That the several appropriations herein before made, shall be paid and discharged out of the funds following, to wit: First, the surplus of the sum of six hundred thousand dollars, reserved by the act 'making provision for the debt of the United States,' and which will accrue during the year one thousand seven hundred and ninety four: Secondly, the surplus of revenue and income, beyond the appropriations heretofore.

fore charged thereupon, to the end of the year one thousand seven hundred and ninety four : And thirdly, the surplus which may remain unexpended, of the monies appropriated for the use of the war department, in the year one thousand seven hundred and ninety three.

Approved March the }
twenty-first 1794. }

GO. WASHINGTON,
President of the United States.

An act allowing to major general La Fayette his pay and emoluments while in the service of the United States.

BE it enacted by the senate and house of representatives of the United States of America, in congress assembled, That there be allowed to major general La Fayette the sum of twenty four thousand, four hundred and twenty-four dollars, being the amount of the pay and emoluments of a major general during the time he was in the service of the United states, and that the same be paid out of any monies which may be in the treasury and not otherwise appropriated.

Approved March the }
twenty seventh 1794. }

GO. WASHINGTON,
President of the United States.

An act to authorize the President of the United States during the recess of the present Congress, to cause to be purchased or built a number of vessels to be equipped as galleys, or otherwise in the service of the United States.

Sec. 1. **B**E it enacted by the senate and house of representatives of the United States, of America, in Congress assembled, That the President of the United states, be and he is

hereby authorized, during the recess of the present Congress, if the same shall appear to him necessary for the protection of the U. States, to cause a number of vessels, not exceeding ten, to be built or purchased, and to be fitted out, manned, armed and equipped as galleys or otherwise in the service of the United States, the officers and men to be on the same pay, and to receive the same pay, and to receive the same subsistence as officers of the same rank and men are entitled to, in the navy of the United States.

sec. 2. And be it further enacted. That the said officers shall be appointed, and commissioned by the President of the United states, and the said galleys or vessels be stationed in such parts of the United states, as he may direct.

sec. 3. And be it further enacted, That there be appropriated for the purpose aforesaid, the sum of eighty thousand dollars to be paid out of the proceeds of any revenue of the United states, which now are, or hereafter during the present session shall be provided, not being otherwise appropriated. And that the president of the United states be authorized to take on loan of the bank of the United states, or of any other body politic or corporate, person or persons, the said sum of eighty thousand dollars, to be reimbursed, principal and interest, out of the said proceeds, appropriated as aforesaid, according to such contract or contracts, which shall be made concerning the same.

Approved June the }
fifth, 1794. }

GO. WASHINGTON,
President of the United states.

An ACT, Prohibiting for a limited time, the exportation of Arms and Ammunition, and encouraging the Importation of the same.

Sec. 1. **B**E it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall not be lawful to export from the United States any cannon, muskets, pistols, bayonets, swords, cutlasses, musket balls, lead, bombs, grenades, gun powder, sulphur or salt-petre, but the exportation of all the aforesaid articles are hereby prohibited for and during the term of one year.

Sec. 2. *And be it further enacted,* That any of the aforesaid articles, excepting such of them as may constitute a part of the equipment of any vessel, which during the continuance of this prohibition shall be found on board of any vessel in any river, port, bay or harbor within the territory of the United States, with an intent to be exported from the United States to any foreign country, shall be forfeited, and in case the value thereof shall amount to four hundred dollars, the vessel on board of which the same shall be seized, together with her tackle, apparel and furniture shall also be forfeited. *Provided, nevertheless,* That nothing in this act shall be construed to prohibit the removal or transportation of any of the articles aforesaid from one port to another port within the United States in any vessel having a licence as a coasting vessel, the master, agent or owner of which shall have given bond with one or more sufficient sureties to the collector of the district from which

such vessel is about to depart in a sum double the value of such vessel and of such of the said articles as may be laden on board her, that the said articles shall be re-landed and delivered in some port of the United States.

Sec. 3. *And be it further enacted,* That if any of the articles aforesaid shall contrary to the prohibitions of this act, be exported to any foreign country, the vessel in which the same shall have been exported together with her tackle, apparel and furniture, shall be liable to forfeiture, and the captain or master of such vessel shall forfeit and pay a sum not exceeding one thousand dollars.

Sec. 4. *And be it further enacted,* That it shall be the duty of the custom-house officers, and of all persons employed in the collection of the revenue, to attend to the execution of this law, and all forfeitures, and penalties incurred under it, shall be sued for, prosecuted, adjudged and distributed in like manner as provided in the act, entitled, "An act to provide more effectually for the collection of the duties imposed by law on goods, wares and merchandize imported into the United States, and on the tonnage of ships and vessels."

Sec. 5. *And be it further enacted,* That all brass cannon, muskets and firelocks with bayonets suited to the same, pistols, swords, cutlasses, musket ball, lead, and gunpowder, which shall be imported into the United States from any foreign country within the term of one year, and all sulphur and salt-petre which shall be so imported within the term of two years from and after the

the passing of this act, shall be free of duty, any thing in any former law to the contrary notwithstanding.

Approved—May the }
twenty-second 1794. }

GEO. WASHINGTON, pre-
sident of the U. States.

An act to alter the time for the next annual meeting of Congress.

BE it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That after the adjournment of the present session, the next annual meeting of Congress shall be on the first Monday in November next.

Approved—May the }
thirtieth, 1794. }

GEO. WASHINGTON,
President of the U. States.

An act to continue in force the act for relief of Persons imprisoned for Debt.

BE it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the act, entitled, 'An act for the relief of persons imprisoned for debt,' be continued, and that the same be in force for the term of two years from the passing of this act, and from thence to the end of the next session of Congress and no longer.

Approved—May the }
30th, 1794. }

GEO. WASHINGTON,
President of the U. States.

An act for extending the benefit of a Drawback and terms of Credit in certain cases, and for other purposes.

Sec. 1. **B**E it enacted by the Senate and House

of Representatives of the United States of America in Congress assembled, That in all cases where the term allowed by law for the exportation of goods, wears or merchandizes, with the benefit of a drawback of the duties thereupon, shall have expired after the last day of January last past, and previous to the last day of July next, there shall be allowed further time for the exportation, with the benefit aforesaid, until the said last day of July next.

Sec. 2. *And be it further enacted,* That on all bonds which may have been given for duties on coffee sugar and indigo imported into the United States and which shall be unpaid at the passing of this act all that time from the last day of Jan. last past to the last day May instant shall be considered as no part of the time allowed by law for the payment of the said duties, but the importer shall enjoy the same term of credit as if the said period had not intervened. *Provided,* That in every case where the extension of credit is claimed and granted under this act new bonds shall be given for the duties on which such credit is extended, with one or more sureties to the satisfaction of the collector of the district.

Sec. 3. *And be it further enacted,* That in cases where the certificates and evidence now required by law, for authorizing the payment of any drawback or allowance on any goods, wears or merchandize exported since the first day of July one thousand seven hundred and ninety-two or which may be hereafter exported, are not and cannot be obtained, the exporter or exporters of such goods, wears or mer-

chandize

merchandise shall nevertheless be permitted to offer such other proof as to the delivery thereof without the limits of the United States as he or they may have, to the comptroller of the treasury, who shall if the same proof shall be satisfactory to him, direct the payment of the drawback or allowance. *Provided always,* That in no case shall a drawback be hereafter paid on any goods, wares or merchandize until the duties on the importation thereof shall have been first received.

Approved—June the 4th, 1794.

GO. WASHINGTON,
President of the U. States.

An act to authorize the President of the United States to lay, regulate and revoke embargoes.

Sec. 1. **B**E it enacted by the senate and house of representatives of the United States of America, in congress assembled, That the president of the United States be, and he hereby is authorized and empowered, whenever in his opinion, the public safety shall so require, to lay an embargo on all ships and vessels in the ports of the United States, or upon the ships and vessels of the United States, or the ships and vessels of any foreign nation, under such regulations as the circumstances of the case may require, and to continue or revoke the same, whenever he shall think proper. And the President is hereby fully authorized to give all such orders to the officers of the United States, as may be necessary to carry the same into full effect: *Provided,* The authority aforesaid shall not be exercised, while the congress of the United States shall be in session: And any em-

bargo, which may be laid by the President, as aforesaid, shall cease and determine in fifteen days from the actual meeting of congress, next after laying the same.

Sec. 2. And be it further enacted, that this act shall continue and be in force until 15 days after the commencement of the next session of congress and no longer.

Approved—June the 4th 1794,

GO. WASHINGTON,
President of the United States.

An Act providing for the payment of the second Instalment on a Loan made of the Bank of the United States.

Sec. 1. **B**E it enacted by the senate and house of representatives of the United States of America in congress assembled, That the President of the United States be, and he hereby is authorized and empowered to apply two hundred thousand dollars of the proceeds of foreign loans heretofore transferred to the United States, in payment of the second instalment due to the bank of the United States, upon a loan of the said bank, made pursuant to the eleventh section of the act for incorporating the subscribers to the said bank: And that the annual period for the payment of each instalment of the said loan, shall be deemed to be the last day of December in each year.

Sec. 2. And be it further enacted, That a sufficient sum of the dividends, which have accrued, or which shall hereafter accrue, on the stock owned by the United States, in the bank of the United States, be, and the same is hereby appropriated to the payment of the interest, which has,

or shall become due, on the loan obtained, as aforesaid.

Approved—June the }
fourth 1794.

GO. WASHINGTON,
President of the United States.

An act to authorize the president of the united states during the recess of the present congress, to cause to be purchased or built, a number of vessels to be equipped as galleys, or otherwise in the service of the united states.

Sec. 1. **B**E it enacted by the senate and house of representatives of the united states of America in congress assembled, That the President of the United States be, and he is hereby authorized, during the recess of the present congress, if the same shall appear to him necessary for the protection of the United States, to cause a number of vessels, not exceeding ten, to be built or purchased, and to be fitted out, manned, armed and equipped as galleys or otherwise in the service of the United States the officers and men to be on the same pay, and to receive the same subsistence as officers of the same rank and men are entitled to, in the navy of the United states.

sec. 2. *And be it further enacted*, That the said officers shall be appointed, and commissioned by the president of the United states, and the said galleys or vessels be stationed in such parts of the United states, as he may direct.

sec. 3. *And be it further enacted*. That there shall be appropriated for the purpose aforesaid, the sum of eighty thousand dollars to be paid out of the proceeds of any revenue of the

United States, which now are, or hereafter during the present session shall be provided, not being otherwise appropriated. And that the president of the United States be authorized to take on loan of the bank of the United States, or of any other body politic or corporate, person or persons, the said sum of eighty thousand dollars, to be reimbursed, principal and interest, out of the said proceeds, appropriated as aforesaid, according to such contract or contracts, which shall be made concerning the same.

Approved—June the }
fifth, 1794.

GO. WASHINGTON,
President of the United States.

An act to make provision for the widow and orphan children of Robert Forsyth.

BE it enacted by the senate and house of representatives of the United States of America in congress assembled, That the sum of two thousand dollars be allowed to the widow of Robert Forsyth, late Marshal of the district of Georgia, for the use of herself and the children of the said Robert Forsyth, to be paid in equal proportions, out of any monies in the treasury of the United States not heretofore appropriated.

Approved—June the }
seventh, 1794.

GO. WASHINGTON,
President of the United States.

An act to amend the act intituled An act to enable the officers and soldiers of the virginia line on continental establishment, to obtain titles to certain lands lying north-west

north-west of the river Ohio, between the little Miami and Sciota.

Sec. 1. **B**E it enacted by the senate and house of representatives of the United States of America, in congress assembled, That all, and every officer and soldier of the Virginia line on continental establishment, his or their heirs or assigns, entitled to bounty lands on the north-west side of the river Ohio, between the Sciota, and little Miami rivers, by the laws of the state of Virginia, and included in the terms of cession of the said state to the United States, shall, on producing the warrant, or a certified copy thereof, and a certificate under the seal of the office where the said warrants are legally kept, that the same or a part thereof remains unsatisfied, and on producing the survey, agreeably to the laws of Virginia, for the tract or tracts to which he or they may be entitled, as aforesaid, to the secretary of the department of war, such officer

and soldier, his or their heirs or assigns, shall be entitled to, and receive a patent for the same from the president of the United States, any thing in any former law to the contrary notwithstanding, *Provided*, That no lotteries patent shall appear to remain due on such warrant, and that before the seal of the United States shall be affixed to such letters patent the secretary of the department of war shall have indorsed thereon that the grantee therein named or the person under whom he claims was originally entitled to such bounty lands, and every such lotteries patent shall be countersigned by the secretary of State and a minute of the date thereof, and the name of the grantee shall be entered on record in his office in a book to be specially provided for that purpose.

Approved June the }
ninth, 1794. }

GO. WASHINGTON,
President of the United States.

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